

# A DISCOURSE OF DEATH,

BODILY, GHOSTLY, AND  
ETERNALL:

NOR VNFIT FOR SOVLDIERS  
Warring, Seamen sayling, Strangers traueiling,  
*Women bearing, nor any other lining*  
that thinkes of  
DYING.

By THOMAS TYKE.

PSAL. 89. 48.

*What man liueth, and shall not see death? shall he deliuer his soule from  
the hand of the Graue?*

ECCL. 14. 17.

*All flesh waxeth old as a garment, and this is the condition of all times,  
Thou shalt die the death.*

IOB. 17. 13.

*The graue shall be my house, and I shall make my bed in the darke.*

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TO THE RIGHT  
WORSHIPFULL SIR  
IOHN LEVENTHORPE

Knight, and to the right-vertuous

Ladie, the Ladie IOANE

LEVENTHORPE,

*his louing Wife.*

(\*\*\*)

**R**IGHT WORSHIPFULL, many write, and many more doe speake of *Death*: and it were not much, if as many wrote thereof, as could write at all.

For it is the *Way*, that *all* must walke in: and although to all it be either very *fortunate*, or very *fatal*, yet of the most it is forgotten, till it seeme to seize vpon them: yea, euen we, that speake and write about it, are sometimes too vnmindful of it; perhaps then also, when we speake and write vpon it. But howsoever

*The Epistle Dedicatorie.*

wec doe forget it, it will bee sure to remem-  
ber vs. It hath been wisely said, that *to speake  
and thinke often and seriously of hell, is a good  
meane to saue the soule from hell:* so I suppose  
that a sad and sober thinking, and remem-  
bring of *bodily* death, will bee a blessed helpe  
to keepe the soule and bodie from *eternal*  
death. It is strange to see the feares of many:  
yet euen the fearefull sometimes shew small  
feare of death, except then, when it is to bee  
embraced. Others well neare with the feare  
of death are brought to death. Some will not  
beginne to liue, till they feele themselues  
beginne to die. And how many are there,  
that are a-fraid of death, and yet dare play  
with the *sling* of death? It were no great mat-  
ter to handle a *Snake*, when her *poysoning  
tooth* is pulled out: but to flie a *Snake*, and in  
the meane time not to feare that, which  
makes her venome, were (I wot not well)  
whether more *base*, or *foolish*. I know not why  
death should not be counted terrible, whiles  
her venomous and *killing* tooth is in her head;  
but that being once pulled out, why shce  
should affright a man, I see no reason. For  
why should he feare death, whom death  
doth *helpe*, not hurt, and *ease* rather then end?  
Hee

*The Epistle Dedicatorie.*

Hee that dies, whiles he liues, liues whiles he is dead: yea, and that death at last shall meet with death it selfe. Certainly death cannot be ill to him, that liues well : neither is that worthie the name of death, which is made the doore of life. Yet I finde the vertuous sometimes appalled with her grisly looks. They are loth to part, that haue liued long together: and a man can scarce without some reluctance forsake the house, wherein he was bred, and hath euer liued, since he liued, to dwell in another, though a better, Countrie. But (me thinks) the delicacie of the place, the affluence of all good things there, amongst these the fellowship of the *Saints*, the presence of that louing and beloued *Sauour*, the fruition of the *All-sufficient* God, together with a certaine expectation of a ioyfull *returne* at last, should satisfie the *departing* Soule, and settle her *unruly* passions.

As for you (*Right worshipfull*) I doubt not but that God, to whom you strue to liue, hath taught you both ere now to die. I write not these things therefore, as intending to instruct you, but rather to shew that the memorie of your loue doth liue within me, and as one desirous by putting you in minde of

*The Epistle Dedicatorie.*

those things, which ye know already, that, whiles you live, the remembrance of them might not die. Read them at your leisure, and enjoy them. And that God, vnder whom they were begunne and ended, give a blessing to them: vnto whose sauing grace I do commend you both, beseeching him in Christ *Iesus* to vouchsafe you his loue while ye live on earth, and to crowne you after death with eternall life in heauen. London *St. Clem.* *Ann. 1612.* Nouember 5. *A day neuer to bee forgotten of true English hearts.*

Your Worships to be commanded in the Lord,

*Thomas Tuke.*

To



## To the Reader.

**I** Suppose there is not one thing more common and lesse thought of then death. All men must die, yet most men liue, as if they thought they should neuer die.

Wherein men are very iniurious to them selues; the sad and settled remembrance of death being a notable furtherance of Repentance, and a profitable meane to keepe vs from eternall death. For I pray you, why should man lift vp himselfe against his Maker, who ere long must fall into the earth? Why should we be proud and insolent, who are but dust? Why should we insult ouer any man, because wee surpasse him in wit, wealth, strength, honor, beautie? Are we not all food for the Wormes? Will not death knocke all our bones together? Is not our life a breath, a bubble? Why should a man pinne his heart to the earth, and set his loue on the World? Shall not the earth deuoure him? Will not the world forsake him? Shee is certaine in nothing,

Heu viuunt  
homines tan-  
quam mors  
nulla sequatur,  
aut velut in-  
ternus fabula  
vana foret.

Note.

## To the Reader.

1. Pet. 2. 11.

Linquenda tel-  
lus, & domus,  
& placens vx-  
or. Hor. Carm.  
l. 2. od. 14.

2. Tim. 6.  
Iam. 7.

Eccl. 11. 3.

Note.

thing, but in uncertaintie, uncertaine in nothing,  
but in her certaintie. If shee doe not him, yet of  
necessitie Hee must forsake her. We are here but  
Pilgrims, and Forrainers: Mors manet omnes:  
and we know not how soone our Pilgrimage will  
end: neither can we carrie the world away with  
vs. We come naked, and we go naked. Why then  
should we wed our soules to the World? Riches, plea-  
sures, wife, children, friends, honors, and all the  
things that the world can afford, are all mutable,  
momentanie, mortall: but mans soule is immor-  
tall: wherefore then should it be set upon these  
things? Why not upon God, who is an immortal,  
and immutable Good, only indeede able to giue  
true and full contentment to the soule? And finally  
why should men wallow in their sinnes, and devote  
themselues vnto their lusts? Shall we not all die?  
And as the tree falleth, so shall it lie. In what estate  
we die, in that we shall be iudged. Oh that we  
would therefore remember our latter end! Oh  
that wee would number our dayes, and thinke of  
our death, that we might apply our hearts vnto  
wisdome! Life is uncertaine, Death is most cer-  
taine: if men could duly meditate of this, that is  
most certaine, they could not abuse and mispend  
that so much, which is precious, but most uncer-  
taine. But besides that all men must once die,  
euen

## To the Reader.

even by the course of nature; death being by sinne bred in the bone, and will neuer out of the flesh: God, who hath the keyes of life and death in his hand, doth by many meanes bring men vnto their ends: and sometimes he doth punish vngodly wretches by vntimely and v unexpected death, shewing his anger by the manner and occasion of his punishing. Famous were the Iudgements of God vpon those persecuting Tyrants; Domitian, Hadrian, Valerian, Dioclesian, Maximinus, Aurelian, Arnolphus, Baiazet the Turke, and Mamucha a Saracen.

The former was slaine with Daggers by his owne Seruants, in his priuie chamber, his Wife consenting.

The second hauing caused ten thousand Christians at one time to bee crucified, and still raging against them; God tooke him in hand at last, smit him with an issue of bloud, then with a consumption of his lungs, and lights, which he spat out, thirldly with a dropsie, and being in horrible torment he would haue killed himselfe, but being hindred, he died in that miserable estate.

The third being taken prisoner in the Persian warres, Sapor the King of Persia vsed him as a blocke or stirrope to get on horsebacke, and (as Eusebius saith) made him to be flayed

B

aline

*Death bred in  
ye bone & will  
neuer out of  
the flesh.*

Domitianus.  
Apud Sueton.

Hadrian.  
Spartian.lib.1.  
cap.12.

Valerian.  
Euseb.hist.  
lib.7. cap.30.

## To the Reader.

Dioclesian.

Ruffin.

Maximinus.

Nicephor.

Aurelian.

Arnolphus.

aline, and powdered with salt.

The fourth in hatred of Christianitie by publike edict commanded the Christians Churches should be beaten downe, and their Bibles burnt and torne, and themselues to be put out of their offices in the Common-wealth, which had any: but God met with him, plagued him with strange diseases, fired his house with lightning, and terrified him with thunder so, as that not knowing where to hide himselfe he fell mad, and killed himselfe.

The fift was switten with a most stinking and vile disease, which increased his crueltie, and at last killed him his carkasse being rotten and full of wormes. St. Chrylostome saith the Apple of his eye fell out before his death.

The sixth had his throat cut by his owne servants.

The seventh rotted liuing, and sending forth lice and wormes continually, at length died miserably in the twelfth yeare of his tyrannie.

Baiazet was taken captiue by Tamerlaine, caried about in a Cage, and vsed as his stirrope, and ended his daies miserably.

Manucha returning from the slaughter of many Christians, was with his whole Armie swallowed up of the Sea, few or none escaping of an hundred saile of ships.

what



## To the Reader.

*What need I say so much? The iudgements of God are many and fearefull in all the world. Morindus a cruell Tyrant in this Island, was denoured of a Monster that came out of the Irish Seas. Popiel a King of Poland, an Vncle-murthurer, and a notable curser, was with his wife ( who consented to his Vncles death) eaten vp of Rats. Cerintus perished with the fall of an hot-house vpon him. Arrius voided his guts. The Emperours Constantius and Valence, both Arrians, were punished by God, the former by a sodaine, and unexpected Apoplexie, whereof he died; the latter was burnt in a little house, in which he had hid himselfe in his flight from the Gothes. But what need I goe so farre for examples? All ages are full of them. And we see how God suffers Adulterers, Drunkards, and other sinners which scape often unpunished, to fall into thefts and murders whereby they come vnto their deaths. Which things, if men would duly consider, it would rouse them vp by the grace of God vnto better care and conscience: which God grant vnto vs. But I will hold thee no longer, but leaue thee to consider the things I haue prepared for thee.*

Thine in Christ,

Thomas Tuke.

A

Stow Anno  
m indi. 3659.

Munst. Cosm.  
lib. 1. cap. 32.

Euseb.

Socrat. Zozom

Ruffin. l. 2. c. 13





# A DISCOURSE OF DEATH: CORPORALL, SPIRITVALL AND ETERNALL.

**T**Here is, as of Life, so of Death, three different kindes; externall or bodily, internall or spirituall, eternall, or of both body and soule.

Externall or bodily death is, as *a Plutarke* saith, the *Privation of all beate*, or as *b Scaliger* speaketh, the *Privation of Life*: or as they *c* both say, the *Disiunction of the soule from the body*, which two by God were coupled to make one living, and perfect man.

Death, is a disiunction of the soule, not a destruction, it is a separation, and not an annihilation. *Esse morimur corpore, nunquam tamen spiritu*: for though (as *Martialis* saith) we die in regard of the bodie, yet we neuer die as touching the soule: because death (as *Lactantius* speaketh, *Mors non exstinguit hominem, sed ad premium virtutis admittit*:) doth not make a man to be iust nothing, but admits

B 3

him

Three sorts of  
Death.

- a Plut. comp. aq. & ignis.*
- b Scal. Exerc. 307 Sect. 23.*
- c Plut. de consol. lat. Scal. ibid.*

*Notes.*

*In epist. ad Burdig.*

*De diuino premio, lib. 7. c. 16.*

him to the reward of vertue, if hee haue beene vertuous: or else deliuers him vp to most greuous punishments, if he haue beene vicious.

Amōgst the heathen some there were, that held the death a dissolution of the soule, as *Democritus*, *Epicurus* & *Dicaearchus*: others there were, which held it was immortall, as *Pherecydes*, *Plato*, & many more. The *Stoicks* (saith *Lactantius*) held that the soules of men continue, and that (*nec interuentu mortis in nihilum resoluuntur*) they are not brought by death to nothing. *Cyrus* instructing his sonnes a little before his death saith, that he was (ἄτοι ἔγωγῃ, &c.) neuer perswaded that the soule of man died; when it left the body: but saith, that the mind, when it is freed from the fellowship of the body, (τὸτε φρονιμώτατον αὐτὸν εἶναι) is then most wise and vnderstanding: and that, when a man is dissolved, euery thing in the bodie (πάντων τῆς ψυχῆς) besides, the soule returnes (εἰς τὰς αὐτὰς οὐσίαις) vnto the things of the same kinde, that is, are resoluēd into the elements, out of which they were taken: and therefore hee forbids his sonnes to thinke (ὡς ἂν ἐν ὅσῳ αὐτὸν ἐξώσῃ) that he shall be Nothing any more after his death. In like manner *Hermes* describing the Nature of man saith, that God made man of both natures, to wit, of an immortall nature, and of a mortall, (τὸν αὐτὸν πᾶ μὲν ἀθάνατον, πᾶ δὲ θνητὸν ποίησας) making the same man to bee partly immortall, and partly mortall; which immortalitie is to be vnderstood of the soule, experience shewing the body to bee mortall and corruptible without all remedie. And finally, the Diuell himselſe, as he gaue testimonie to the diuinitie

*Laſt. de diu.  
p. 1. 7. c. 6.  
7. 13.  
Lib. 7. c. 10.  
Xenoph. l. 8. de  
Inſtit. Cyri.*

*Vid. Laſtantiū  
l. 7. c. 13.*

nitie of Christ, so hath hee by Oracle shewed the *immortalitie* of the soule: for being by *Polytes* consulted vnder the name of *Apollo Milesius*, Whether the soule *remained after death*, or was dissolued, hee answered, that the soule, when it was departed from the body (*αἰὲν ἀγήραος ἔσσι μένει δ' εἰς πάντα αἰετὶς*) is alwaies free from the weakenesse of olde-age, and continueth altogether *unvanquished*.

To these testimonies of the Creature we may for better satisfaction adde the witnesse of holy Scriptures, which are the very Oracles of the great Creator. *Salomon* saith, that when the body returnes to the earth, *the spirit returnes to God that gave it*. *Esay* saith, that the *Worme* of the transgressors shall not dye, & that their fire shall not be quenched, which argues the mortall *immortalitie*, or *immortall mortalitie* of their soules. Accordingly our *Sauour* sheweth in two parables, that the soules of wicked men dye not with their bodies, but remaine in torments. The one is of him that said, *Soule, thou hast much goods layed up for many yeeres*: but God said vnto him, *Thou foole, this night will they fetch away thy soule from thee*. The other of another rich *Epicure*, who was grieuously tormented in hell after hee was dead. It is true therefore, that as *Laetantius* speaketh, *Mors non funditus perimit, ac delet, sed aeternis afficit cruciatibus*, Death doth not viterly kill and extinguish, but euerlastingly torment and punish.

Now if the soules of the wicked dye not, but continue (though indeede afflicted so, as that their life is worthy to bee called and accounted death, an euer

*Laet. l. 7. c. 13. de diu. prem.*

*Laet. ubi supra.*

Scriptures proving the immortalitye of the Soule,  
*Ec. 12. 7.*  
*Is. 66. 24.*

*Luk. 12. 19. 20.*

*Luk. 16. 22. 23.*

*Lib. 7. c. 12. de diu. prem.*

Iob. 12. 26.

Luke 23. 43

Luke 14. 15.

Iob. 19. 17

Act. 7. 59.

Phil. 1. 23.

2. Cor. 5. 2.

Heb. 2. 17. & 4.  
15.

Mat. 22. 32.

euer-dying life, or an euer-living death) it were very absurd to thinke that the soules of the godly should perish with their bodies. Doth not our Saviour say, vpon the death of *Lazarus*, that had lien dead foure daies, whom hee raised vp to life, *Whoſoeuer liueth, and beleeueth in me, ſhall neuer die?* Did hee not say to the *Thiefe*, that was crucified with him, *To day ſhalt thou bee with mee in Paradiſe?* Doth hee not profeſſe that his Martyrs are bleſſed, that they *reſt from their labors, and that their workes doe follow them?* What bleſſednes haue they now? what is their honour, if their ſoules doe dye with their bodies? And to what end ſhould that his *Proto Martyr Saint Steuen* commend his ſoule vnto him, ſaying, *Lord Ieſus receiue my Spirit*, but that hee knew his ſoule did liue, when his bodie was diſſolued? Or why ſhould *Saint Paul*, if he did not verily beleue the immortalitie of the ſoule, deſire *to bee looſed, and to bee with Chriſt*, and vſe this boldnes of ſpeech vnto the *Corinthes*. *We know that if our earthly houſe of this Tabernacle bee deſtroyed, wee haue a building of God, an houſe not made with hands, eternall in the heauens?* And finally, if Chriſt *Ieſus* be like vnto his Brethren in *All things*, as the Apoſtle teacheth, *Sinne excepted*: then it appeares, that his Brethren are like vnto him: but Chriſt hath a ſoule, which is immortal, and did not dye, though his body lay dead a time: their ſoules therefore liue euer, and dye not with their bodies. And that vvee may not ſeeme to forget that memorable ſpeech of our Saviour to the *Sadducees*, *God is not the God of the dead, but of the liuing*: but hee is the *God of Abraham*

*Abraham, Isaac, and Iacob* : therefore these three are living in their soules, though dead as touching the life of their bodies.

And thus our faith concerning the not dying of the soule is founded, fed, and fortified by the testimonie of the Scriptures, which beeing of infallible veritie, are simply to bee beleueed, for God, the Author, and Inspirer of them.

Neither is Philosophy here of novse : therefore *Iulius Caesar Scaliger*, by three reasons prooueth it, taken (as himselfe professeth) from *Aristotle*, and created Nature.

*Exerc. 307.  
Sect. 20.*

First, no simple is resolved into the grounds thereof : for it is composed of no grounds : but the soule of man is a thing simple, and not compounded : for it is an *Act*, (and no *Act* is a *Power* : therefore it is not compounded) and a Ground, *Principium essendi & agendi*, which it cannot bee, if it be compounded. It followes therefore that the soule beeing vncompounded is irresoluble, and so immortall.

Philosophicall arguments shewing the soule of man to be immortall.

Secondly, the soule is a celestially Nature : namely, a *Fist Essence*, differing from the Nature of the foure elements : vnsubiect therefore to corruption, whereunto all bodies elementarie are obnoxious.

*Arg. 1*

Thirdly, if the soule doe die, being a simple nature, it must needs be brought to nothing : for it cannot be resolved into the grounds of it, because it hath none ( for grounds are the acts of those things whereof they bee grounds : and no such ground as the soule, hath a ground of it selfe besides God, into whom nothing can bee resolved : )

*Arg. 3<sup>a</sup>*

C

now

Note.

now if the soule should be brought to nothing, then of something nothing shall be made.

It is true indeede, that the soule and all created natures, may be corrupted & destroyed, how simple they be so euer. For there is but *one absolute and prime Beginning or Ground* of all things, which is God: all other things are dependant, they are all from and by him. Now whatsoever dependeth on God, at his will the same thing may bee changed of God, and altered at his pleasure. But the soules of men depend on God, and therefore at his becke they may bee deposed from that essence, in which hee made them. Now they are not corrupted, because hee will not haue them so to be.

Note.

These Arguments are of some soliditie, and worthy to be receiued: but as for that, which some doe bring to demonstrate the immortalitie of the soule, to wit, because (they say) it is (not onely *A Deo*, but also *De Deo*) of the very essence of God, which is immortal, it is altogether vnreasonable & wicked. For so it wold follow that the nature of God should be captiuated, deceiued, altered, defiled, damned, & tormented. For though indeede wee be the *Progenie of God*, and *partakers of the diuine Nature*, as the Apostles speake, yet are we *not parts* of his nature, neither doth he communicate by generation his nature to vs, as a Father to his Children: For God hath but one naturall sonne, which is Christ Iesus, who is begotten from all eternitie, and hath the whole Nature of the Father in his person, neither is the Nature of God capable of alteration or diuision:

Acts 17.28.

2. Pet. 1.4.



diuision: and for the speeches of these two Apostles, *Paul* and *Peter*, they are to bee vnderstood partly because God is our Architect and Creatour, and partly in respect of those excellent giftes and graces, which shine in men, specially good men, more then in all other creatures, and partly in regard of that new name, state or Nature, which is through the grace of God in Christ bestowed on vs. It is true indeede that the Soule in some sense may be said to be *Mutable* (*in deterius scilicet deficiendo, & in melius proficiendo*) to wit, by waxing better or worse, in respect of good and euill: yea, and *Mortall*, by dying either to sinne by Mortification, or by being dead in sinne, through bondage, and submission to it, or else by suffering tormentes for sinne, which deprive it of the ioyes of life; but to say that the substance, the essence of the Soule, doth dye, doth perish, is dissolued, this is against all sound reason, both Theologicall, and Philosophicall.

It may bee then demanded, if the soules of men dye not, when their bodies loose them, whether goe they, what becomes of them?

The Author of the Questions in *Iustin* saith, that the Soules of the iust are carried into Paradise, where is the company and sight of Angels, and Arke-angels, and of our Saviour Christ: but the Soules of the wicked into Hell. Death (saith *Chrysostome*) doth not seuer vs from Christ, but ioines vs to that company, which is with Christ. And *Anselme* agreeth saying, So great peace is wrought by the death of Christ, that the soules of the Righteous doe now, when they goe forth

Note.

Note.

How the soule may be said to die.

Quest.

Quest. 75.

Hom. 16. in Ep. ad Rom.

In Col. 1.

Luke 16.22. 23.

Aug. lib. de pecc.  
mer. & remis.  
c. 28.

Author Hypog.  
l. 5.

Lib. 7. de diu.  
p. m. c. 12.

Of a double  
Death.

of the bodie, forthwith enter into Heauen, the Angels being glad thereof. And this appeares to bee true by that Parable in the Gospell, which saith that the Begger died, and was carried by the Angels into Abrahams bosome: the Rich man also dyed, and was tormented after his death in Hell. For where should the soules of men be after Death, but either in Heauen with Christ, or in Hell with the Diuell? *Non est ullus ulli locus medius, ut possit esse nisi cum Diabolo, quinon est cum Christo.* There is not any place for any man, to be any where but with the Diuell, who is not with Christ, saith Saint Anstien. There are two receptacles for mens soules, Heauen and Hell: *Tertium penitus ignoramus*: a third place we are vterly ignorant of, saith one. The Scripture speaketh of no moe, then two.

Thus wee haue seene what Death is, to wit, a disunion of the soule from the bodie, and not a dissolution of the Soule with the bodie; the soule remaining vncorrupt, and *In aeternum*, as *Lactanti- us* speaketh.

Death, though, for the Nature of it, it bee but one, and the same, to wit, a temporarie diuorce or separation of the soule and body, which were married or vnited by God himselfe, yet in respect of the state, into which men are by it admitted, it is double: and in regard of the meanes or waies, whereby it is effected, it is manifold: for as *Seneca* truly speaketh, *Mille ad hanc aditus patent*, there are a thousand waies to bring a man to Death.

In respect of the persons dying, and of that estate,

estate, which they are let into by death, death is twofold, a death of the godly, and a death of the wicked, a sanctified and comfortable death, a miserable and unhappie death. Of the former, *Balaam* speaketh in his wish, *Let me die the death of the righteous, and let my last end be like his*: and *Dauid* in the Psalme, *Precious in the sight of the Lord is the death of his Saints*. Of the latter our Saviour speaketh in the parable when he saith, *O foole this night will they (the diuels he meanes) fetch thy soule from thee*: And againe, *The rich man also died, and was buried, and being in hell tormented, &c.*

Furthermore, death we said was manifold for the waies or meanes thereof. For albeit death bee the common way of all flesh, (*Omnibus est eadem lethi via, non tamen vnus Est vita cunctis, exitijq; modus,*) yet all men goe not the same way vnto death. *Mille modis lethi miseros mors vna fatigat*. Death meets with vs a thousand waies. As into a great Citie, or into the maine Sea, so vnto death there are many waies. It is as the center, wherein all the lines doe meete; a towne of Mart, wherein many waies from contrarie coasts doe end. *Hos bella, hos equora poscunt: His amor exitio, furor his, & saua cupido: Vt sileam morbos*. Some are eaten vp of warres: some are swallowed vp of the Seas. The old world was drowned, the *Sodomites* were burned, the disobedient Prophet was killed of a Lion, the mocking children were deuoured of two Beares, *Senacheribs* Armie was killed with an Angell, *Herod Agrippa* was eaten of wormes, *Pherecides* of lice, a King of *Epirus* was killed with a

C 3

tile,

*Nnm.* 23. 10.  
*Psal.* 116. 15.

*Luke.* 11. 20.  
*Luke.* 16. 22. 23.

Many waies of death.  
*Iosh.* 23. 14.  
*Maximianus.*

*Statius.*

A Simile.

A Simile.

*Silius.*

2. *King.* 13. 14.

2. *King.* 2. 23. 24.  
2. *Chron.* 32. 21.  
*Act.* 12. 23.

1. King 22. 34.  
35.

\* Matto Arch-  
bishoppe of  
Mentz. Anno  
Domini 940.

Read Numb.  
18. 29. 30.

Of the kinds  
of death.

1. Kind.

A Simile.

Iob. 5. 26.

<

1. Chron. 29. 28.  
Iob. 42. 17.

2. Kind.

Rom. 13. 4.  
Iesh 7. 25.  
Mark. 15. 27.

Quest.

tile, a King of *Israel* with an arrow, and of *France* with a dagger, some haue beene swallowed vp of the earth, some haue beene killed of Serpents, some haue beene eaten of Wolves, \* *one* was killed of rats, some by the fall of towers and trees, some by one meanes, some by another.

But we will bring them to some heads, yet heere we promise no accuratenesse. There is therefore an ordinarie way of dying, which is vpon ordinarie causes, and is common to all the sonnes of *Adam* since their transgression: or there is a death by causes more rare and extraordinarie, as by pestilence, famine, battell, opening of the earth, wilde beasts, and the like.

Or thus, there is first a *naturall* death, which is when nature is spent, when her forces are exhaust. A light will go out of it selfe, when the flame wants oyle, waxe or tallow to feed on. A mellow apple will fall of it selfe, and through-ripe corne will shull without shaking. Of this death *Elphaz* speaketh, *Thou shalt goe to thy grave in a full age, as a rick of corne commeth in due season into the barne*: and such a death *Iob*, and *Dauid* died, of whom it is said, they died in a good age, and full of daies.

Secondly, there is a *ciuill* death, which is inflicted by the ciuill Magistrate, *who is the Minister of God to take vengeance on him that doth euill*. Such a death died *Achan* vnder *Ioshuah*, and the two theeves vnder *Pilate*.

But it may be asked if the magistrate may lawfully take away the life of an offender, seeing no man is absolute Lord of the life of man, but only God?

To

To the soyling of this doubt, if any be, wee must know that the Magistrate is Gods *Lientenant*, or God in office, according to the Psalme, *I haue said yee are Gods*, and as *Iehosaphat* saith, hee executes not the iudgements of men, *but of the Lord*, whose creature he is, and whose person he represents, and who beareth not the sword for nought, but for the protection of the good, and for the terrour and suppression of the wicked. Those therefore that are cut off by the Magistrate, as he is a Magistrate, or the *Minister of God*, as *S. Paul* doth stile him, they are not cut off by Man, but by God, in as much as the authoritie is Gods, by which they bee cut off. And although we be *all as one* by Christ, yet is it in respect of the Communion of the Spirit, and not by reason of any politicke, or worldly parilitie. And albeit Christ hath made vs all *Kings*, yet we may iustly say with Christ, *Our Kingdome is not of this world*, though begunne in this world: and our *regalitie* may very well stand without wrong to *Cesar*, or his sword. But to returne.

Ciuill death is double, iust, or iniust. A man dies iustly, when he dies for some wickednes committed, or for some notable villany, as high treason, intēded and plotted, though not performed. Thus *Ioab* was slaine at the comandement of *Salomon*, as also *Shimei*, both of them by *Benaiah*. In like maner *Bigtan* and *Terefs* were both hanged for intending & seeking to lay violent hands vpon their King *Ahashuerosh*. Thus iustly died those *Powder-Papists*, that most barbarously plotted with one blast to haue blowne vp this whole *Church and State*, vnder the wings

Sol.

Plal 82.6.  
2.Chron.19.6.  
Rom.13.1.

Gal.3.28.

Reuel.1 6  
Job.18.36

1.King.2.31.46

Ester.2.21.22

Anno 1605.  
Nouemb.5.

wings whereof it is protected; *Praise be unto Christ for ever, who hath honoured vs with this saluation, and let all good people say, Amen.*

Againe, a man dies vniustly, when he dies vnderferuedly. Thus died *Naboth* vnder *Ahab*, *S. Iohn* the Baptist vnder *Herod*, the Martyrs of Christ vnder Tyrants, and Christ himselfe vnder *Pilate*. For though that Christ his death was most iust in regard of God, to whom he was to make satisfaction for vs, whose roome he did willingly stand in: yet *Pilate* had no iust cause to condemne him, nor the *Iewes* to accuse him.

But suppose the Magistrate will take away a mans life without cause, or for maintaining Gods cause; may not a man resist, take vp armes against him, or practise his death? No, in no case: for though he abuse his power, yet thou maist not breake thy patience: the misapplying of his authoritie, must not make thee forget thy loyalty. *Dauids* heart smote him, when he did but cut the very coate of his So-ueraigne *Saul*. And Saint *Peter* saith, *It is acceptable, if a man for conscience toward God endure griefe, suffering wrongfully.* For hereunto (saith hee, that was willingly crucified with his heeles vpward for his masters sake) yee are called: for Christ also suffered for you, leauing you an example, that ye should follow his steps: who when he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed it to him that iudgeth righteously. Blessed are yee, if yee suffer for righteonsnesse. And bee readie alwaies to giue an answer to euery man, that asketh a reason of the hope, that is in you, with meekenesse, and

1. King 21. 13.

Marke. 6. 27.

Note.

Quest.

Ans.

1. Sam. 24. 6.

1. Pet. 2. 19.

22. 23.

1. Pet. 3. 14.

15.

and reverence hauing a good cōscience. Yea, feare not their feare, neither be troubled. But sanctifie the Lord God in your hearts. For what praise is it, if when yee bee buffeted for your faultis, ye take it patiently?

It is not indeede the praise of Martyrdome (for *non paria sed causa facit Martyrem*, the cause makes a Martyr, and not the Crosse:) but if when ye doe well, yee suffer wrong, and take it patiently, this is acceptable to God. And thus much of Ciuill death sustained by the authoritie of the Magistrate, who ought to be very wary how he smites, remembring that it is more Prince-like to saue then to destroy, and more difficult to reuiue one dead man, then to kill a thousand liuing, and that the smallest member is not to bee cutt from the body, but for the safety of the body, and finally, that the Emperour *Theodosius* (*Maluit sibi homines religione, quam timore astringere*) thought it better to binde his Subiects to him by Religion, then by terror. For (*Multos timere debet, quem multi timeant*) he must needs feare many, who will needes bee feared of many: (*Quem multi timeant, pauci amant*) whom many doe feare, few doe loue: and *quem quisque odit, perisse expedit*. But a Prince, that is slow to punish, and readie to reward, and which is sory, when hee is constrained to be seuerer, as it was spoken of *Augustus Caesar*, doth most resemble the Prince of Princes, and gaineth the loue of his Subiects, which is (saith *Seneca*) *Regis expugnabile munimentum*, an inuincible fortresse for the Kings protection. But we haue too much digressed.

Thirdly, there is a voluntary, or rather a *Wilfull*  
D Death,

16,

14,

15.

1. Pet. 2. 20.

Cyprian

1. Pet. 2. 20.

*Ambros. de Obitu Theodosi.*

*Sed piger ad penas Princeps, ad premia, velox, Quisque dolet quoties cogitur esse ferox, Ouid. de Pont. l. 1. eleg. 3.*

3. Kinde:

2. Sam. 17. 23.  
Aet. I. 18.

De Arte poet sub  
finem.

Death, when a man doth of purpose kill himselfe. Of this death died *Achitophel* and *Indas*, who hanged themselves, & such as desperately cut their owne throats, & throw themselves into Welles & waters, or burn themselves vp; as she, that seeing her goods and bagges consumed with fire, ran in a rage into the fire and there dyed: thus also dyed *Empedocles* a *Sicilian* Poet, of whom *Horace* thus writeth,

Deus immortalis habens  
Dum cupit Empedocles, ardentem frigidus Aetnam  
Insiluit

That is,

Whiles that *Empedocles* desired that men should count him an immortall God, hee leapt into the flames of *Aetna*; a Hill in *Sicily*, whence arise most horrible smoke and flames of fire, to the end that disappearing on the sudden from the sight of men, he might haue beene thought to haue gone into heaven, and to haue been a God, as he did as firme vnto his fellow Citizens, the people of *Agri- gentum*. But (by the way) marke the hap; The flame (as one saith) more iust then hee, discovered his imposture: for it cast vp one of his pantables or sandals, and so it was iustly coniectured that the poore ambitious wretch was there consumed. Here sundry Questions are to be resolved.

Quest. I.

First, whether vpon any cause it be lawfull for a man (*αυτοφονευειν*) to kill himselfe?

Ans.

I answer no, except God doe by speciall and extraordinary reuelation of his will command. The reason is, because a man is not created for himselfe, but for God: and no man is absolute and Soue-  
raigne

John.



raigne Lord of his owne life: for wee are not our owne, we are Christs: our bodies and our soules are not ours, but Gods, as Saint *Paul* doth teach vs. Our bodies are the Temples of God: if any man shall pull downe or destroy his Temple, if he haue not expresse warrant for it, God will him destroy. The sixt Commandement saith, *Thou shalt not kill*, now he, that killles himselfe, kills a man, therefore hee violates the lawe, and so incurreth the curse. And whereas true fortitude is occupied about thinges, that might ingender feare, and because (as *Aristotle* speaketh) *nothing is more terrible then Death*, it might seeme therefore that those which kill themselves, are very valiant men, and therefore to be commended as men indued with the vertue of true fortitude. But in truth they are of all other most cowardly, which doe kill themselves to auoide discredit, shame, pouertie, torments: for because they want discretion, and courage to beare the crosse, therefore out of passion, and through faintnesse of Spirit they make themselves away. This is the courage of an *Hare*, which fearing to be rent in pieces of the Hounds runnes vnder the Hunter. Which kinde of fatall foole-hardinesse *Ouid* doth elegantly set forth in these Verses,

*Qui rapitur fatis. quid præter fata requirit?  
Porrigit ad spinas duræque saxa manus.  
Accipitrem metuens pennis trepidantibus ales  
Audet in humanos fessa venire sinus.  
Nec se vicino dubitat committere lecto,  
Qua fugit infestos territa cerna canes.*

D 2

Hee

Rom 14 8.  
1. Cor. 6 19. & 3.  
23. & 6. 20.

Ex. 20. 13.

2ib. 4. 3. cap. 6.

Nota.

De Pont. l. 2.  
eleg. 2.

He that the fates haue met with, what doth he seek,  
But things as fatall as the Fates, hee met with?  
He graspes the sharpest thornes, & roughest stones.  
The tired Bird, fearing the greedy Hauke,  
Flyes to a man, that is as greedy of her.  
And so the Hind dreading the hounds, that chase her,  
Takes vp some neighbour house as Fatall to her.

What valour was in the Fishes in the Fable, which  
leapt out of the Frying panne into the fire? What  
wisedome is it for a voiding shame to rush into a  
shamefull death. Is this courage to kill thy selfe for  
feare of being killed by others? Fortitude hath his  
name (a *Ferendo*) of bearing: And men are called  
valiant (saith *Aristotle*) because they indure those  
things, which are troublefome and bitter. But (saith  
he) for a man to kill himselfe, that hee might auoide  
povertie, or trouble, doth not betoken courage, but ra-  
ther cowardise. For it is the point of a feeble and effe-  
minate spirit to shunne those things, which are paine-  
full. Neither doe they indure to dye for honesty sake,  
but that they might escape and auoide some euill, or  
greenow thing.

*Eth. l. 3. c. 9.*  
*Lib. 3. Cap. 7.*  
*Sub finem.*

*Quest. 2.*

Secondly, it may bee asked whether a man may  
not lawfully hazard his life, yea, and expose himselfe  
to certaine death for the Churches sake, or for the  
good of his Countrey?

*Ans.*

*1. Job. 3. 16.*

Yea, no doubt he may and must, if necessitie so  
require. *Hereby* (saith *Saint Iohn*) we perceiued loue  
that *Christ* laide downe his life for vs, therefore wee  
ought also to lay downe our liues for our Brethren. And

*Saint*

Saint Paul saith, *I passe not at all, neither is my life deare unto my selfe, so that I may fulfill my course with ioy, and the ministracion which I haue receined of the Lord Iesus, to testifie the Gospell of the grace of God.* And when *Agabus* by the inspiration of the Spirit, had told *Paul* that the *Iewes* should bind him and deliuer him to the Gentiles, wherevpon some that heard it, with teares besought him that hee would not goe to *Ierusalem*; Then *Paul* answered, *What doe yee weeping, and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.* And vnto the *Philipians* he profesleth his willingnesse to dye for their confirmation, *Yea*, saith he, *and though I be offered up vpon the sacrifice, and service of your Faith, I am glad, and reioice with you all.* And this kinde of death is very honourable. For (*sanguis Martyrum est semen Ecclesia*) the bloud of the Martyrs is the seede of the Church. *Persecutionibus crenit Ecclesia, Martyris coronata est.* The Church (saith Saint *Ierome*) increased by persecutions, and was crowned by Martyrdomes. *Tanta est virtus Martyrij, ut per illam credere etiam ille cogatur, quæ doluit occidere.* So great (saith Saint *Cyprian*) is the force of martyrdom, that thereby euen he is forced to beleuee with thee, that was ready to haue killed thee.

The *Phoenix* (as *Epiphanius*, & others doe report) when she is come to her full age, gathereth in some high mount a pile of Myrre, Frankencense, and other Spices, which being kindled by the heate of the Sunne, she suffereth her selfe to be burnt vp, and

*Acts 20. 24.*

*Acts 21. 11.*

12,

13.

*Phil. 2. 17.*

*Cyprian De laud. Martyrij.*

*A. 1. 11.*

A Simile.

De Civit. Dei.  
lib. 22. cap. 6.

Isa. 49. 23.

A Simile.

Hor. J. 3. car.  
ode. 2.

other ashes there first breedeth a little worme, which at last becomes a *Phoenix*: so the Martyrs of *Christ* having gathered a pile of vertues and good works, when they see the glory of God, and the good of the Church requires it, expose themselves to the scorching heat of persecution, and sacrifice themselves by patience in the flames thereof, that by their death the posteritie of the Church might be preserved, another generation of faithful Christians springing (as it were) out of their ashes. *Philo* saith that the Coriander seed being cut into little peeces, euerie parcell thereof bringeth out as much as the whole seede would haue done: so it may be said that euery inch of the Martyrs, euerie drop of their blood is exceeding fruitfull. *Ligabantur* (saith Saint *Austen*.) *They were bound, beaten, butchered, burned, & multiplicabantur, and yet they multiplied*, in somuch as at last Christianitie did preuaile; Emperours, Kings and Queenes submitting their soules to the Scepter of *Christ Iesus*, and being become nourishing fathers, and nourishing mothers of the Church which is the Spouse of *Christ*, as *Esay* prophecied.

In like manner honourable and honest is their death, that die for the safegard of their King and Countrey. How readie is the hand to set it selfe before the head, caring for no danger (that I may so speake) so that the head may bee preserved whole. The King is the Head of a Kingdome: what good Subiect or Seruant will not willingly giue his life to saue the life of his Soueraigne? *Dulce & decorum est pro patria mori*: it is a sweete and honest death (saith

(saith *Horace*) which a man indures for his country. *Patria est communis omnium nostrum Pater*: Our country (saith *Tully*) is the common Mother of vs al. (*Chari sunt liberi &c.* We loue (saith he) our children, kindred, acquaintance: but our Countrie alone hath all the loues of all men (*omnes omnium charitates patria una complexa est*) for which what good man would refuse to die to doe it good? For the Commonwealth is a name of an vniuersall Citie, on which wee ought to bestow our selues wholly, and as it were to consecrate our selues. A wiseman should refuse no danger for the safetie of his Countrie: for thus (saith *Tullie*) he reasons with himselfe: *Non mihi soli, sed etiam, atque adeo multo potius, natus sum patrie*: I am not borne for my telfe alone, but also, and much more too for my Countrie. *Vita, qua fato debetur, saluti patriae potissimum soluitur*: Let the life, which is due to destinie, bee payed especially for the safegard of the Countrie: *O fortunata mors, quae natura debita pro patria potissimum est reddita!* O blessed death (saith hee) which being due (as a debt) to nature, is payed especially for the Countries good! And vndoubtedly they, that willingly and deuoutly lay downe their liues for God and their Countrie, being called thereunto, are of all others most louing, and most couragious: neither doe they die but liue in happie and eternall memorie with God, who no doubt rewardes their momentanie crosse with an immortall crowne of glorie in the heauens.

Thirdly, it may be demanded, whether the death of *Christ* and of the holy Martyrs may be called voluntarie

*Or. 1. in Cat.*

*Offic. 1.*

*Cic. 2. de Leg.*

*Ad Heren. 1. 4.*

*Phil. 1. 4.*

*Quaest. 3.*

luntarie, seeing they died at the commaund and by the execution of others.

*Ans.*

*Matth. 26. 53.*

*Iohn. 10. 18.*

*1. Iohn. 5. 20.*

*Note.*

*A Simile.*

*Note.*

I answered, their death was voluntarily but not with wicked willfullnesse sustained of them. For *Christ* could haue saved himselfe then, when hee suffered himselfe to be apprehended, condemned, and executed: for hee had *power to lay downe his life and take it vp*, and might to doe what he listed: no man could take his life from him against his will: for being verie God he could not be compelled. And for the Martyrs of *Christ*, they died in deed by the malice of others, and not through the malicious willfullnesse of their owne spirits: yet did they willingly die, choosing rather to die, then to denie their Lord, and to betraie a good cause. A man will cast away his wares rather, then bee drowned himselfe: so the Martyrs would willingly embrace the fire rather, then dishonour God by cowardize, and loose their soules by Apostacie. And that it may fully appeare that their death was with their willes (though not simply, as if they were in loue with death, or were wearie of their liues) aske the cause of their profelssion. What made, who forced them to embrace the faith? No man, but they willingly through the worke of Gods Spirit received it. Againe, though they did embrace it, yet if they would haue forsaken and forsworne it, they might haue saved their liues, and perhaps haue come to preferment also, many of them: but rather then they would denie their Lord, that bought them, and his truth commended to them, they did willingly and cheerfully endure those punishments which were laid

laid vpon them. There bee two sorts of voluntarie deathes, the one lawfull and honest, such as the death of Martyrs, the other dishonest and vn-lawfull, when men haue neyther lawfull calling, nor honest endes, as of *Peregrinus*, who burnt himselfe in a pile of wood, thinking thereby to liue for euer in mens remembrance. So of *Asdrubals* wife, who at the surprizing of *Carthage*, rather choosed to burne out her eyes, and yeld her bodie to her countrey flames, then to behold her husbands miserie, and to be her selfe a prey vnto the enemy: finally of *Abimelech*, who made his Page thrust him through and kill him, least it should bee said of him, *A woman slew him*: for a certaine woman had broke his braine-pan with a stone. But the holy Martyrs suffered themselues to be slaine for the glory of God, the honour of his truth, the confirmation of his people, & the remonstracion of their gratitude and fidelitie, and that they might obtaine a better resurrection.

Fourthly, it may be asked whether this willing & alacrious death of the Martyrs deserued for the worthines therof to be rewarded with the ioyes of heauen?

Vndoubtedly no: for *enerlasting life is* (*χαρισμα θεου*) the gracious gift of God through Iesus Christ, and not given for the blood of the Martyrs, which yet no doubt is very precious in his sight. *Et si milles moriamur*: Although (saith Chrysostome) we should die a thousand deathes, *Et si omnes virtutes anima expleamus*, though we should shew the perfection of all the vertues of the soule: *Nil dignum gerimus ad ea, que ipsi a Deo percepimus*, yet doe we nothing worthe

E in

Two kindes of voluntarie death.

Judg. 9. 53. 54.

Heb. 11. 35.

Quest. 4.

Ans.  
Rom. 8. 23.

De compunct.  
cord.

De verb. Apost.  
ser. 2.

Excit. L9.

Serm. 61. in  
Cant.

How it ap-  
peares that  
Martyrdome  
merits not of  
God.

1. Cor. 4. 7.

Phil. 1. 29.  
Iliad. 2.

Rom. 9. 18.  
Rom. 11. 35.

in comparison of those things which we haue enioyed, of God. Te coronat in miseratione, & misericordia faith Saint Austen, God crownes vs in mercie and compassion. Notabis quod mors Christi sola potuit mereri vitam ~~vitam~~ eternam: You shall marke (faith Cusanus) that the alone death of Christ was able to merit eternall life. Alij omnes Martyres non merentur ex sua morte vitam eternam. No other Martyr by his death doth deserue eternall life. Meritum meum miseratione Domini ~~my~~ merit, (faith Bernard) is Gods mererie. And to make it fully cleare, by reason that by their deathes they could merit nothing, I demand whether Martyres stand not bound to Christ for his death, which is their deliuerance, to die for him, if he require it? It may not be denied, a brow of brasse would blush at the deniall of it. I demaund further, who giues them courage and conscience to suffer death? Euen God, of whom we receiue, what wee haue, and who for Christ doth giue vnto men, not onely to beleue in him, but also to suffer for him. Euen Homer could say, Ζεὺς δ' ἀρετὴν ἀδρεσσιν ὀρέχχεται, μιν ὀθείει, that God did increate and daunt the courage of men. And Pindar likewise, Ζεῦ, μεγάλας δ' ἀρετὰς θνατοῖς ἔποισαι ἐκ σέθεν, O God, great vertues (and what greater then fortitude and pietie?) doe come to mortall men from thee. I aske thirdly, is God bound to the Martyrs to giue them courage, constancie, fidelitie patience? No verily: for God is (Liberrimum Agens) a most free worker, tied to no man further then he list himselfe. He will doe what he will, he hath mercy on whom he listeth. And who hath giuen vnto him

first?



*first*? I demaund yet once more; Is it by Gods gracious assistance, or by their owne proper strength, that the Martyrs did vse their gifts and vertues wel, and not loose them, or vse them indifferently? No man, though his head were made of Steele, could say but that it is by Gods grace that he doth continue constant in grace, and vse his gifts with profit. For who doth *confirm* vs vnto the end, but God? who but he doth performe the good woork begunne, vntill the day of Iesus Christ? By whose power are we kept and *guarded* through faith vnto saluation, but by the power of God? Of whom are we to desire strength, confirmation, perfection, and establishment but of God? Whom to are we to ascribe them, but to God. It followes therefore that the Martyrs for their very martydomes stand rather bound to God, then God to them. No man hauing freely bestowed vpon another a gift, is bound by the good vse of the said gift to bestow more, but he that receiueth it, is rather bound to him, that giues it. But all the works of grace whatsoeuer, though neuer so well vsed, are freely bestowed vpon men by God, who also of his free good will doth enable them to vse them well: therefore God is not bound by the good vse therof to bestow more. And so consequently all holy Martyrs stand obliged vnto God, and all their reward ( which is very great: for according to their passions and their patience, such shall bee their euerlasting possessions in Paradise ) is of Gods mercie, and not for their merits.

Fiftly, it may bee asked if a man seeing his

E 2

neigh-

1. Cor. 8.

Phil 1. 6.

1. Pet. 1. 5

1. Pet. 5. 10

Note.

neighbour about to cut his owne throat, to drowne, poyson, hang, or otherwise to kill himselfe, be bound in conscience to hinder him, if hee may possibly?

*Ans.*

*Hor. de Arte  
Poes sub. suem.*

*Note.*

I answer, hee stands bound by the lawe of charitie. For if a man should saue his neighbours freecepe from drowning, or his house from burning, how much rather ought hee to saue his neighbour himselfe from perishing? It is true indeed, which the Poet saith, *Inuitum qui seruat, idem facit occidendi*: Hee that saues a man against his will, doth as hee, that kills him, that is, hee out of his corruption of heart, and distemper of braine accounts him as his murtherer, that would saue his life, because hee accountes it worse then death to liue: but our neighbours corruption may not let our courtesie, His weakenesse and wilfulness must not cause vs to bee vncharitable: and though hee by reason of distemper will take him for his enemy, that saues him, yet God, to whom euerie man owes his life, doth account it charitable, and agreeing to sound reason, that a man should to his power hinder any man, that out of will and weakenesse seekes his owne destruction, and will not hold him guiltlesse of murther, that wittingly and willingly suffers his neighbour to make himselfe away, if it lay in his power to haue hindered him with the safetie of himselfe.

*Quest. 6.*

Sxtly, it may bee demanded, whether for a man wilfully to kill himselfe bee a great sinne, as it is commonly reputed, and whether it may bee forgiven?

To

To the first branch of the question I thus answer. It is a most grievous sin for a man wilfully to murder himselfe. For first, he sinnes against God, who out of his goodnesse lent him his life to vse it to his glorie, and not to cut it off with shame and wickednes. Indeeede if a mans life were his owne, and not Gods, he might doe with it what he would. Commonly a man makes himselfe away for one of these causes; either because hee counts his sinnes unpardonable, and that with God there is no mercy for him: and this made *Iudas* hang himselfe, who notwithstanding his vile treason, and abhominable couetousnes, which brought him to it, might haue found mercy, if he had had the grace by Faith to haue come to Christ, and with true repentance to haue returned: but to all his other sinnes adding these of finall desperation, and wilfull murder, hee did wilfully deprive himselfe of mercy. *Iudam traditorem non tam scelus, quod commisit, quam indulgentia desperatio fecit penitus interire*: The villany (saith Saint *Augustine*) that the Traitor *Iudas* committed, was not the cause of his vtter destruction, so much as his despaire of pardon. *Sceleratio omnibus, O Iuda* (saith *Leo*) *& infelicio extitisti, quem non penitentia duxit ad Dominum, sed desperatio traxit ad laqueum*. Thou wast, O *Iudas*, more wicked and more wretched, then all men, for that Repentance led thee not to the Lord, but *Desperation* drew thee to the halter. Yea, but a despairing man will say, I haue beene a most grievous sinner all my life long, how should I looke that God should forgiue mee? *let no man distrust* (saith Saint *Austen*) *let no man,*

*Ans.*

One reason  
against selfe-  
murther.

The first com-  
mon cause of  
selfe-murder.

*Lib. de util.  
Panit.*

*Ob,*

*In Ps. 50. Sol.*

Lib. 2. de sum.  
bono.

Ambros. in  
Luk. 1. 2.  
Ibid. ubi supra.

Ibid.

Hug. 1. de vera  
sap.

Quest.  
Sol.

Gen. 4. 8. 23.

Quest.

guiltie to himselfe of his old offences despaire, *Nonit Dominus mutare sententiam, si tu noveris emendare delictum*, mend thou thy faultis, and God will vouchsafe thee favour, let thy end be good as the Theeves was, and Christ will receive thee into his kingdom. Let no man despaire of pardon (saith *Isidore*) though he repent about the end of his life: for God doth indge euery one as his end is, and not as his life was. And suppose that God will not forgue thee: wilt thou therefore by killing thy selfe make thy sinne the greater, and tend thy soule the sooner into Hell? this is very madnesse, and extremitie of folly. But why shouldest thou despaire? *Desperatio certa mors est: desperation is certaine death*, saith *Ambrose*, *Aeterna ciuitatis ianuas nobis desperatio claudit: Desperation doth shut the gates of heauen against vs: Desperare est in infernum descendere*, to despaire isto descend into Hell, (saith *Isidore*) On the contrarie, *Prima salus est declinare culpam, secunda non desperare veniam*, to auoide the fault is the first step to saluation, and the second is not to despaire of pardon. Doeſt thou despaire of mercie, as thinking that God cannot helpe and pardon thee? Hee can doe all things: with him nothing is impossible: neither can the fountaine of his mercy be drayned dry. *My sinnes (said Cain) are greater then can bee forgiven. Mentiris, Cain, maior est Dei misericordia, quam omnium peccatorum miseria: thou lyeſt, Cain*, (saith *Saint Austen*) Gods mercie is greater then the misery of all sinnes.

Or doeſt thou despayre, because thou thinkest God will not forgue thee?

Tcjl

Tell me, O vaine man, hath God made thee of his counsell; how canst thou thus thinke with reason? Why doest thou imagine that God hath no mercie for thee? Is it because thou art a greuous sinner? Who is not so? Is it because thou art not worthy of mercy? who is worthy? Mans worthinesse is vnworthinesse, and his merits, demerites; if mercy succoured not, misery would swallow all men. But why will not hee haue mercy on thee? Is not God mercifull and tender-hearted? Be mercifull to thy selfe by repentance and true hope, and doubtlesse God will be mercifull to thee by pardoning thee. Doest thou thinke that he will not heare thee, if thou callest? Be not iniurious to thy selfe: *The Lord is neare vnto all, that call vpon him in truth. Come vnto mee, all ye, that are beaui laden*, saith Christ, *and I will refresh you*. Iustly doth he lack, that may haue for asking. Thinkest thou that God delights in thy death? Be not iniurious to God, *As I liue*, saith the Lord, *I desire not the death of the wicked, but that the wicked turne from his way and liue*. Turne thee, turne thee, and despaire not, and thou shalt liue. *Tertullian* here exclaimeth, *Iurat Deus, Vno, dicens, cupit sibi credi*, God sweareth saying. *As I liue*; Hee desires that men would beleue him. *O beatos, quorum causa iurat Deus! O miserimos, si nec iuranti Domino credimus*. O blessed men, for whose sake God doth sweare; but O most miserable wretches, that we are, if we will not credit him, though hee doe sweare! But thou hast liued long without repentance, thou hast long abused his lenitie, and hast settled on thy lees, it is now iust that

Ans.

Psal. 145. 18.

Mat. 11. 28.

Ezek. 33. 11.

Ob.

Sol.

that God should set the feete of his Iustice on thee, and tread vpon thee like vnfauorie salt, it is too late to repent, repentance is hid from his eyes. It is true that God may iustly deny thee mercy now, seeing thou hast neglected thy good, mispent thy time, abused his gentlenes. But God neither doth alwaies, neither hereafter will he euer doe all which he may ~~may~~ iustly doe: but hee sometimes shewes mercie, when men are most miserable, and haue very long abused his patience towards them. Hee vouchsafed mercy to the Thiefe vpon the Crosse, that no man by reason of long or grieuous wickednesse should despaire of mercy. Despaire not then, O Man, but hope in God: he can forgieue thee, if he will: he hath not told thee that he will not: he will forgieue thee, if thou wilt repent: repent then, and repent of these desperate imaginations, and he will remit thee. Cry out, and say, O Lord, helpe, O Lord forgine, Turne me, O Lord, vnto thee, and I shall be turned. Draw me, and I will runne after thee. Hide thy face from my sins, & put away all my misdeeds. Create in me a cleane heart, and cast mee not away from thy presence.

And this is one common cause, to wit, the despaire of pardon, which makes men make themselues away.

The second  
common cause  
of Selfe-  
murder.

1. Sam. 31. 4.

5.

Another is very vanity of minde, and to auoide reproch, intamy, beggery, contempt, and the despyght of the enemy. Thus Saul commanded his Armour-bearer to thrust him through with his sword, least the *Philistims* should kill and mocke him: and because his Armour-bearer would not, therefore he killed himselfe: And his Armour-bearer seeing him

him dead, fell likewise vpon his sword, and dyed with him. In like maner *Achitophel* seeing his counsell was not followed, and no doubt fearing the wrath of his Soueraigne, which he had by his treacherie deserued, went home and hanged himselfe. *Lucretia* stab'd her selfe to renoune her chastitie. *Cleopatra* applyed venemous Serpents to her body, because shee would not bee carried as a Captiue in triumph. Others ( wee haue heard ) haue hanged themselues, because the price of corne hath fallen against their couetous desire and expectation. Oh, what horrible iniury is here offered vnto God ! Such surely either thinke God is not, or that his eye mindes them not, or else they presume vpon his mercie, or distrust his prouidence : but how euer it be, it is sure there wants true wisdom, and fortitude of spirit, they forget to humble themselues vnder the mighty hand of God, and are not contented with his corrections, and finally take vpon them as if they were the Lords of their owne liues, and forget to winde their care vpon his prouidence.

Now seeing these are causes of such selfe-murdering courtes, wee must needs account such selfe-slayers guilty of greuous sinne, whereby they are very iniurious to Almighty God, the Lord and author of their liues.

Secondly, hee that murders himselfe is iniurious to the Church of God. For whereas he should obey the doctrine taught him, which she commends vnto him from Christ her Husband, hee flatly shewes himselfe disloyall, vnthankfull, and vnruely: and is by this his wilfull murder a grieue vnto her, & scandalous

2. Sam. 17. 23.

*Horat. car. in l. 1*  
*Od. 7.*

Reason 2.  
against selfe-murder.

3. Reason.

dalous by his leud ensample. And whereas his life should vpon necessitie haue beene giuen away in her service and for her securitie, it cannot now bee, neither can he performe such seruice for her, as hee ought and might haue done, if this murderous spirit had not posselt and spoiled him.

Thirdly, he that murders himselfe, offers wrong vnto his Country. For as he was borne in her, so he was born for her. His life, which he owed to death, should (if neede had beene) haue beene offered vp in her seruice: but by this vnnaturall murder of himselfe, he depriues her of all helpe and honour, which otherwise shee might haue enioyed of him, if true valour, faith, and wisdom had posselt him.

4. Reason.

Fourthly, he offers wrong vnto his Parents, which vnder God were the causes of his life. And is this ail the thanks, the comfort, and credit, hee does them, for their generation, and education, care and cost, to make himselfe away, to bee his owne hangman or executioner? Such a Sonne is a *Shame* to his Father, and an *Honour* vnto his Mother, and by his wickednesse depriues them of that helpe and comfort, which God and Nature claimed at his hands.

5. Reason.

Finally, he is iniurious vnto himselfe: first to his soule, making himselfe guilty of murder, and so of death: Secondly, to his body, which with his owne hands hee doth destroy, and deliuer to corruption, beeing neuer able to repaire it by himselfe againe, and depriues it of that honest and comely buriall, which otherwise it might haue had with the bodies of the Saints: Thirdly, he marres his credit, making himf lfe



himselfe famous by an infamous death, and giues iust occasion to men greatly to suspect his saluation.

Wee are now come to the second part of the Question, *Whether may this Selfe-murder be forgiven?* Vndoubtedly it may, if God will; for Gods mercy is greater then the mischief and malice of any sinne or sinner: and the death of Christ is of merit sufficient to wash away the foulest wickednes, that can be committed. This therefore I say, a man that kills himselfe, if hee doe repent of his murder, before he be dead, he may, and shall be forgiven. Gods mercy may be bestowed, *Inter pontem & fontem*, betwene the bridge and the water, betwene the stabbe and death. The sinne against the *Holy Ghost* might be forgiven, if the sinner could repent: but because hee cannot repent by reason of the hardnes of the heart, which shall not be removed to death, therefore he cannot be forgiven. But Selfe-murderers are not alwaies (as those sinners) punished with finall hardnes and impenitencie, and therefore they may be forgiven, and no doubt are sometimes, then when God doth giue them grace to repent, and grone vnto him for his mercy. But let no man presuming vpon Gods mercy dare to commit this barbarous villany, least by presuming on mercy, he meet with iudgement, which is the ordinarie portion of presumptuous offenders: but rather let him pray and say with *Dauid*, *Keepe thy Seruant from presumptuous sinnes, and let the meditation of mine heart be acceptable in thy sight*: for indeede the meditation and intention of mur-

Second part of the 6. quest.

*Ans.*  
Selfe-murder may be pardoned.

*Note.*

*Note.*

*Psal. 19. 13, 14.*

*Quest. 7.*

*Ans.*

*Note.*

A Paradox of  
our vnwise  
Gallants.

der is too too vicked and abominable.

To conclude, it may be demanded whether a man be guilty of his owne death, if he shall be kild, when out of a priuate humour, and desire of reuenge hee doth either make, or take a challenge?

Yes no doubt: for though hee did not simply will, but rather nill his owne death, yet because he left his calling, and did willingly agree and condescend vnto the meanes of his death, which is fighting, hee becomes thereby guilty of his death. And it is not inough to say that hee did not intend to worke his death, but rather to saue his credit, and honour, by offering or accepting the challenge, and by fighting. For neither God, nor the positiuelawes of our kingdome doe allot and allow those meanes of sauing mens reputations and of righting themselves by them, but vterly condemne them, and punish the vsurpers of them: & besides, whatsoeuer he ment to effect by those irregular courses, yet the euent shewes (when he is slaine by them) that they were the meanes of his slaughter, to which he gaue consent without constraint. Yea, I adde further, that whosoever holds this paradox, which is so commonly receiued in the world, *That the giuing of the lye, or offsonle-mouthed language, must necessarily for the saueguard of honour bee reuenged with a Stabbe, a Stroke, or a Challenge of a combat,* He is an embracer of a murderers doctrine, and by holding it makes himselfe a very *Murderer* in the iudgement of GOD, who condemnes all murdering positions, intentions, & desires, as well as the acts of murder. And thus much concerning voluntarie Death.

*Vio-*

*Violent* \* death is when by force a man doth die. Such a death did *Absalon* die, when as full against his will he hanged in the Oake, where he was slaine hanging, by *Ioab* and his tenne seruants. The like death died *Daniels* accusers, who being cast among the Lions were crushed and killed of them. In like manner also this kinde of death those eightene died, vpon whom the Tower in *Siloam* falling stw: and of this death *Horace* saith, he had almost perished by a tree that fell vpon him.

And that we may briefly conclude our discourse of the kinds and waies of dying, one man dies more easily; another with more difficultie, and greater paines: *One dieth in his full strength, being in all ease and prosperitie: his breasts are full of milke, and his bones runne full of marrow: and another dieth in the bitternesse of his soule, and neuer eateth with pleasure.* One dieth being wasted with long sicknes, and lingring diseases: another dieth sodainly, without warning, and beyond his expectation. Now it may be by the way demanded, *Whether it bee lawfull to pray against sodaine death?* I answere thus; because our corruption is great, our sins are daily, our aduersarie slie and subtile, readie to take all advantages, and because without repentance men may not looke for pardon, and because as death doth leaue vs, so the latter day shall finde vs, therefore least we should be taken vnprepared, it is fit and needfull for vs to pray that God would not take vs away vpon the sodaine: or if it shall seeme good vnto him to remoue vs sodainly, that hee would be pleased not to take vs away *vnprepared*

\* I take not *Violent* in the largest sense.  
2. Sam. 18. 9. 14.  
15.  
Dan. 6. 24.  
Luke. 13. 4.

Lib. 2. Carm.  
ode. 17.

Other waies  
of dying.

Iob. 22. 24. 25.

Quest. 3.

Ans.

It is not vn-  
lawfull to pray  
(as in our Le-  
tanie) against  
sodaine death.

## Note.

Of sodaine  
death.  
*Valer. Max. &  
Hen. Steph. ex  
Gregor. Gyrald.*

*De virtut. mu-  
lierum.*

*Num. 16. 30. 31*

*32.*

*Leuit. 10. 2.*

*1. Sam. 25. 38.*

*Iob. 1. 18. 19.*

for him: but that, whēsoever he doth remoue vs, he woud *pardon* & accept vs, & be pleased to smite vs, whiles we be either in some holy worke of his seruice, as preaching, prayer, meditation, or the like, or else in some *honest* worke of our honest calling, or at the least in *no euill plot, nor about any euill act.*

Now finally, of sodaine deathes some are by the distemper of the passions, as the death of such as die of feare, sorrow, or ioy. Thus died that good old Poet *Philemon*, who being neere an hundred years old, and seeing (as he lay) an Asse eate figs, fell into an extreme laughter, and hauing called his seruants, he bad them giue the Asse some drinke after his figges, and laughing very earnestly so died.

*Plutarch* also writeth of one *Polycrita*, who with ioy conceiued, for that her life was granted, whereof it seemes she was not a little fearefull, fell downe sodainly, and so died. Againe, some that die sodainly, are taken away by the extraordinarie hand of God, as *Dathan* and *Abiram*, whom the earth opening her mouth by Gods command deuoured: thus also two sonnes of *Aaron*, *Nadab*, *Abihu*, sodainly were killed by fire sent out from God. *Nabal* also the Lord sodainly smote and slue, not long after his churlishnesse toward *Danid*. Others haue died by the special permission of God, though by the meanes of the diuell himselfe: as *Iobs* children, who were sodainly slaine with the fall of the house vpon them, which was blowne downe with a sodaine storme, raised doubtlesse by the power of the diuell. Others haue bene sodainly dispatcht with their owne hands, as *Lucre-*

*tims*

*tins* the Poet: some haue beene sodainly killed of others as *Eglon*, whom *Ehud* slue with his dagger, or as the Princes and people of the *Philistins*, on whom *Sampson* with the force of his armes pulled downe the house, in which they were assembled: or also as *Sisera*, whom *Iael* slue with a naile driuen into his head, as he was sleeping in her Tent: but all these \* perished without treason: but some others haue been sodainly dispatcht by treason, as *Senacherib*, whom his owne sons slue, as he was in his Idols temple, & as *Elah* whom his seruant *Zimri* kild, as he was in his drunkenesse: and thus with inhumane barbarity shold our noble king with many mo haue died in the *Parliamēt* house by the malice of wicked *Iesuits* and their *blondie schollers*, had not God from heauen deliuered them, *Whose name be praised for evermore, Amen.*

And thus from the kinds of death we passe vnto the causes.

The first and highest Ruling cause of death is Almighty God. *Dauid* saith to the Lord, *Thou hast made my daies as an hand breadth.* *Hezekiah* saith, *Thou wilt make an end of mee:* to whom said God, *I will adde vnto thy daies fiftene yeares.* By which it appeareth that God is (*vitā necisq; arbiter*) the Author and Ordainer of life and death. Yea the Lord by that commination vnto *Adam*. *In the day that thou eatest thereof, thou shalt die,* doth plainly shew that in his hands is the power of life & death. Finally he saith, *I forme the light, and create darknesse,* the light of prosperitie, the darknesse of aduersitie, the light of life, the darknesse of death,

*Jud. 3. 21.*

*Iud. 16. 30.*

*Iud. 4. 21.*

\* *1. Eg. the Phil. and Sisera. Isa. 37. 38. 1. King. 16. 9. 10*

*An 1605. November. 5.*

Of the causes of death. God inflicteth death. *Psal. 39. 5.*

*Isa. 38. 12.*

*Gen. 2. 17.*

*Isa. 45. 7.*

*I make peace, and create euill, the euill, not of sinne, but of sorrow, of troubles, bloodshed, famine, pestilence, death.*

*Ec. 3. 1. 2.*

*Act. 1. 7.*

*Math. 10. 29. 30*

*Iliad 22.*

*Contra Marcel.*

*In Ierem. c. 12.*

*De gen. cont.  
Manich. l. 1. c. 2.*

*Lam. 3. 37.*

*Ob. 1.*

*To all things (saith Salomon) there is an appointed time, a time to be borne, & a time to die: & who hath appointed this time, but GOD, who hath put times and seasons in his owne power, as our Sauiour teacheth? And surely, if God number the verie haire of our head, doubtlesse he hath numbred the daies and houres, and minutes of our life, and hath set downe the periede of our age. And if a poore Sparrow cannot light on the ground without his will, surely then no man can fall into the ground but by his will. Euen the wiser heathen knew this, therefore Hector saith in Homer, (ἡ μάλα δὴ μεθεῖδι θανάτῳ δ' ἱμάλεσσον) that God did call him vnto death. Tertulian another Doctor saith, *Deus vniuersa utiq; disponendo præsciuit, & præsciendo disposuit*, that God hath toreknewne and disposed all things: if all things, then the liues and deathes of men. Saint Ierome saith, *What good things or euill things soeuer be in the world, Non absq; prouidentia, & fortuito casu accidit, sed Indicio Dei*, not one of them comes to passe by chance, and without prouidence but by the iudgement of God, if nothing, then not murthers, manslaughteres, killing. Finally, Saint Austen saith, *Voluntas Dei omnium, quæ sunt, ipsa est causa*, that the will of God is the verie cause of all things, that are: and to conclude with the Prophets speech: *Who is he that saith, It commeth to passe, and the Lord commandeth it not?**

It will be thus perhaps objected, If God be the  
Author r

Author of death, then it seemes hee delightes in the destruction of his creature : for by death life is put out, and the bodies of men are corrupted.

I answer thus, Death is a punishment, or at the best, and to the best a triall, a correction, a passage to a better life : now God ordaines and appointes death, not simply as it is a *destruction*, but eyther as it is a punishment of wicked men, or a correction and triall of the godly, and as a meanes of deliuerance to his elect from worldly and wicked miseries. Euen as a wise, potent, and iust King appointeth places of execution, executioners, and the death of grieuous malefactors, not as though hee delighted in them, but for the maintenance of iustice, the punishment of vice, and for the good of the Commonwealth: Or as a Father, who maketh and vseth rods, not because he taketh pleasure simply in whipping, or in rodde, but because hee desires the good of his children, and that they might be afraid of euill : Or finally, as a Landlord that puls downe his Tenants house, not because he delightes simply in pulling downe of houses, but for that he purposeth to cure it of all rottennesse and ruines, and to build it for him new and faire againe.

It may againe bee thus objected: If God appoint and ordaine euery mans death, then if a man murder himselfe, or if he be killed by another, or be vniustly put to death by a Tyrant, God (you will say) appointed and ordained that mans death, which you will say is harsh.

I answer, and let my words be well obserued.

G

Our

*Sol.*

In what sense  
God may be  
said to ordaine  
and cause  
death.  
A Simile.

*Ob. 2.*

*Sol.*

Act. 3. 23.

Act. 4. 28.

Ob. 3.

Sol.

No murthe-  
rer is excused  
by Gods de-  
cree.

Epist. ad Vinc.  
38.

Note.

Ex. 20. 13.

Our Sauour *Iesus* Christ wee all know was most wickedly put to death by the Iudges iniust sentence at the malicious pursuite of the *Jewes*: now Saint *Peter* saith expressly that *he was deliuered by the determinate counsell of God*, and that his enemies were gathered together against him: and what to doe? To doe (saith *Peter*) *What soeuer thine hand, and thy counsell had determined before to be done*. Thus therefore I say, if any man kill himselfe, or bee killed by others, no more is done then was of old determined by the hand and counsell of Almighty God.

Thou wilt then replie, if a murtherer do but what God willed and determined to be done, then he is to be excused as one that fulfils the will of God.

Not so: and the reason is, because though he did that act, which God would, and determined in his secret and eternall counsell to be done, yet he did it not vpon those grounds, & for those ends, which God did propose vnto himselfe. For all the workes of God are done in wisdom and iustice: but the murtherer is set a worke by the diuell, and his owne inward corruption. When the Father deliuered his sonne, (saith Saint *Augustine*) and Christ his bodie, and Iudas his master, wherefore is God in this deliuey iust, and man guiltie, but that because in one thing, which they did, the cause is not one, for which they did it? Again, though a murtherer doe what the hand and counsell of God hath determined to bee done, yet that is no warrant for his murther, because hee sinnes against the reuealed will of God, the which is to be obeyed of euery man vnto death: now Gods reuealed will is that we should not murther.



It will be said then that the reuealed will of God (which forbids murther) is contrarie to his secret will, by which hee doth determine and appoint it.

I answere, the reuealed will is not contrarie to his secret will: for the reuealed will forbids murther simply as it is murther: but the secret decrees and willes it, not *as or because* it is *murther*, sed *propter coniunctum bonum*, but for some good conioined with it. For it is not possible that God, who is the fountaine of good things, yea and goodnesse it selfe, should will any euill for it selfe.

But that no man be mistaken, that readeth these things, I will heere briefly shew mine opinion in this point of murther.

First, I say God is not the Author of murther, as it is murther, but doth detest and condemne it, and puts no (not the least) malice into any mans heart, which stirres him, or moues him vnto murther.

Secondly, I say that which God doth about murther, is comprehended in these actions.

First, as the vniuersall cause of all things hee sustaineth man and all his actions, so that no man could either be, or act any thing, but that God doth sustaine him. For by God we are, we liue, and moue. All a mans actions therefore, as they are actions, and euery man, as he is a man, is the worke of God, and therefore also good. The action then (which is the materiall part or subiect) of murther, the *naked action* (I say) is of God, *not the murther*, which is the formall part, indeed the deformitie of that action.

Ob. 4.

Sol.

Note.

Three actions of God about murther. 1.

Act. 17. 28.

Note.

G 2

Secondly,

AR. 2.

Note.

Secondly, God with-holdeth his grace from the murtherer, and leaues him to himselfe, being tied to no man further or longer then he list. Now, as *Hugo de Sancto Victore* saith, *Peccatū necessario sequitur ex gratia subtractione*, Sinne necessarily, followes vpon the with-holding of grace: but how? not as the effect followes the efficient: for God doth not put any murtherous thought or intention into their hearts: but he doth onely denie them his grace, which should make them tender-hearted & louing: he giues Satan leaue to egge them on, and offers them sundrie obiects by themselves good, which they turne into occasions of euill, hauing neyther will nor power to stay themselves. And God may thus deale, because he is bound to no man.

AR. 3.

Thirdly, God ordereth and disposeth the murther, and that is thus: hee directes it so, as that it proceeds no further, nor no otherwise, then hee pleaseth: sometimes hee turnes it to another end, then the murtherer thought of: sometimes hee makes a way by it to punish some other sinne, and sometimes he turnes it to the good of them, that are murthered.

But I will set downe some sentences of the learned, of whom I haue light my candle: which I will propound as Answers to these ensuing Questions:

Quest. 1.

First, is there any thing, whether good or euill, which is not by the will of God?

Sol.

*Non fit aliquid, nisi omnipotens fieri velis, vel finendo ut fiat, vel ipse faciendo*: there is nothing done (saith Saint *Ansen*) but that which the Almighty will

Enchir. c. 95.

will haue done, *Either by permitting it to be done, or by doing it himselfe.*

Secondly, may not a man will that with an vniuersall will, which God doth with an holy?

*Fieri potest ut hoc velit homo voluntate malâ, quod deus vult bonâ.* It may fall out (saith Saint Augustine) that a man may will that with a will, that is euill, which God doth will with a good.

Thirdly, Is it good that there should bee euill?

*Quamuis ergo, quæ mala sunt, in quantum mala sunt, non sunt bona: tamen ut non solum bona, sed etiam sint & mala, bonum est. Nam nisi esset hoc bonum, ut essent & mala, nullo modo siverentur ab omnipotente bono:* Although (saith Saint Augustine) those things, that are euill, as they are euill, are not good; Yet it is good that there should bee not good things onely, but euills also: for except it were good that euilles be, they would by no meanes bee permitted of that Good that can doe all things.

Fourthly, is that, which is against the word, at any time done with the will of God?

*Intelligendum est omnia vel adiunante domino perfici, vel deservente permitti: ut intelligas tamen nolente Deo nihil prorsus admissi.* Vnderstand (saith Saint Augustine) that all things are either done by Gods helpe, or suffered to be done by his forsaking, that thou maist know that there is nothing at all committed if God will it. *Propterea namque magna opera Domini exquisita in omnes voluntates eius, ut mirro & ineffabili modo non fiat præter eius voluntatem, quod etiam contra eius sit voluntatem:* for therefore

G 3

(saith

Quest. 2.

Sol.  
Enchir. c. 101.

Quest. 3.

Sol.

Enchir. c. 98.

Quest. 4.

Sol.

De Præd. &  
Grat. c. 15.

August. Enchir.  
c. 101.

(saith he) the great workes of the Lord are exquisite according to all his willes, that after a marvellous and vnspokeable manner, that is *not done besides his will*, which is also done *against* his will.

Quest. 5.

Fifthly, doth God will no more, then his will is to worke himselte?

Sol.

*Est Dei voluntas beneplacitum eius, voluntas eius operatio eius & voluntas Permissio Eius*: the will of God (saith *Hugo*) is his good pleasure, his will is his operation, and his will is his permission.

lib. 1 de Sacr.  
c. 7. part. 4.

Quest. 6.

Sixtly, doth not God will contrarie things, if he doe will those things, which he doth in his law forbid?

Sol.

De predestin &  
grat. p. 48.

Yea (saith *Perkins*) if hee should will that the same thing should come to passe, and not come to passe in the same respect and manner: but God forbiddeth sin, as it is an euill: and doth will it should come to passe, as it hath respect of good. Here vpon *Thomas Aquinas* saith, *Deum velle mala fieri, & Deum velle mala non fieri, non opponuntur contradictorie, cum utrumque sit affirmatum*, this is no contradiction to say that God doth will that euils should bee done, & that God doth will that euils shew'd not be done, seeing both the propositions are affirmatiue.

Sum. 9. 19. art. 9

Quest. 7.

Seuenthly, doth God make men sinners, or doth he onely order them?

Sol.

De Gen. ad lit.  
imperj. cap. 5.

*Saint Austen* saith, *God makes men iust and orders them, peccatores autem, in quantum peccatores, non facit, sed ordinat tantum*: but God makes not sinners, so farre forth as they be sinners, but onely orders and disposes them. And againe, as God is the best Creator of good willes, it a *malarum voluntatum* iustissi-

De ciuit. Dei  
l. 11. c. 17

*mus ordinator, so is he a most righteous orderer of euill willes.*

Eightly, is it iniurious to God to say that hee drawes good out of euill, and vserh euills, as a wile Phisician doth poison, vnto good?

*Clemens Alexandrinus saith, it is a point of diuine wisdom, vertue and power, not onely to doe good things, but also to bring the deuises of the wicked to some good and profitable end, & vtiliter ijs, quauidentur mala viatur, and to vse those things profitably, which seeme euill. Ansten saith, Deus quasdam voluntates suas utique bonas implet per malorum hominum voluntates malas: God doth accomplish certain good wils of his, by the naughty wils of naughty men. And Fulgentius saith, De malo opere cuiuslibet non desinit ipse bonum operari, that God ceaseth not of euery mans euill worke, to worke that, which is good.*

But tell me yet againe, though God put no corruption into any mans heart, yet doth hee not incline the will to sinne by offering a man obiects, and by leauing him to himselfe, as a Shepheard stirres vp his sheepe to eate by setting Hay or Grasse before it, or as a Huntsman stirres vp his Greyhound to a course by shewing him the Hare, and letting the slip goe?

*Manifestum est, &c. It is manifest (saith Saint Ansten) that God doth worke in the heartes of men (Ad Inclinandas eorum voluntates) to incline their willes, whither he pleaseth, either to good things for his mercie, or to euill things for their deserts, sometimes verily with his open indgement, sometimes secret, but alwaies*

*Quest. 8.*

*Sol.  
Strom. l. i.*

*Euchir. ad Laur.  
c. 101.*

*Quest. 9.*

*Sol.  
De grat. & lib.  
arbit. cap. 21.*

*De amiff. grat.*  
l. 2. c. 13.

*Act* 4. 28.

Sinne the mother of Death.  
*Rom.* 5. 12.  
*Rom.* 6. 23.

*Depred. & grat.*  
c. 11.

*Wisd.* 1. 13.  
15.

*Eccles.* 11. 14.

*Aug. retrast.*  
l. 1. c. 21.

*alwaies iust.* And *Bellarmino* saith that by a figure God exciteth men to sinne, *As an Huntsman setteth the Dogge vpon the Hare, by letting goe the Slip, that held in the Dogge.*

If these things then, which are spoken of sinne in generall, be applyed vnto the particular sinne of Murder, it will appeare that euery Murderer doth (as it is said of the Murderers of our Sauour) *Whatsoever the hand and counsell of God had fore-determined to be done*, and that God doth permit, limit, and order him, as it seemeth best in his holy wisdom.

Now wee haue scene how God is the Ordainer, and Inflicter of Death.

But further wee must know, that death comes by Sinne, as the Apostle sheweth, and before sinne there was no death at all. *For death is the wages of sinne.* *Quoniam mors non natura conditio, sed poena peccati, sequatur necesse est poena peccatum.* Because death (saith Saint *Austen*) is not the condition of nature, but the punishment of sinne, it is necessary that the punishment should follow the sinne. For it is most certaine that God hath not made death (as though he were in loue with death for it self sake) neither hath he pleasure in the destruction of the lining: but vnrighteousnesse bringeth to death, and man by forsaking God hath procured his owne death. And although (as saith *Siracides*) *Life and Death come of the Lord*, yet not vpon the same ground. For *vita* is a *donante*, Life is a gift of God, that giues it: but *Mors* is a *vindicante*, Death is a punishment inflicted of God, auenging, as Saint *Austen* teacheth. But let

vs heare Saint *Paul*. *By one man*, saith he, that is, by *Adam*, sinne entred into the world, and death by sinne.

Rom. 5. 12.

And that wee may briefly dispatch the causes of Death, we must vnderstand, that as Death is of God *For sinne*, so it comes by diuers meanes (as hath beene toucht afore) all which from the greatest to the smallest are determined, ordered and directed by the Lord, so as that none of them come to passe, but according to his most holy prouidence. And thus wee leaue the causes of death, and come vnto the *Subiects* thereof.

Note.

Albeit *Iesus Christ* the Sonne of *Mary* dyed, yet wee must know it was not by his owne desert (*for hee knew no sinne*, hee was no Sinner) but because it was his will to dye, that by his death hee might deliuer vs from eternall death, and sanctifie our death to be the doore of life vnto vs.

Who are Subiect to Death.

2. Cor. 5. 21.  
Iob. 10. 15. 18.  
Rom. 3. 25.

And although *Adam* dyed, yet it was not because hee was a man, but because he was a Sinner. For if *Adam* had neuer sinned, *Adam* had neuer died, because God had granted him this grace, *Vt posset non mori, si eius mandatis obsequeretur*, as to bee able not to die, if he did obey his precepts.

Bucan. loc. II.  
7. 13.

This then I say, *All the children of Adam* by reason of sinne (in which all but Christ are conceived and borne) are all without exception subiect vnto death. *By one man* (saith Saint *Paul*) sinne entered into the world, and death by sinne, and so death went ouer *All men*. The law of sinne (saith *Austen*) is that *whosoever shall sinne, must die*. The Law of death is *whereby it is said to Man, Thou art earth, and*

1. Cor. 15. 22.

Rom. 5. 12.

Lib. contra Fortunat. disput. 2.  
Gen. 3. 19.

unto earth thou shalt returne. Out of it we spring, because wee are earth. Et in terram ibimus propter meritum peccati primi hominis, And to earth we shall returne for the first mans sinnes desert.

Quest.

But you will say, How is it that *Infants* of a day olde doe dye, seeing that they commit no sinne?

Ans.

Why *Infants* dye.

Psal. 51. 5.

Aug. de predest.  
& grat. cap. 2.

I answer, Sinne is either the corruption of nature, or any euill, which preceedes as the fruites thereof: or thus, sinne is either originall, or actuell: the former is in *Infants*, though not the latter. For euen *Infants* are conceived and borne in sinne, being naturally vncleane and guiltie of *Adams* first transgression. The staine of the roote corrupted is so propagated & diffused through all the branches, which arise thereout, that as *Saint Austen* truly speaketh, *Nec infans quidem unius diei a culpa sit prima prauaricationis alienus*, indeede an *Infant* of a day old is not free from the fault of the first transgression.

Quest.

But it may bee asked, how *Infants* can become guilty of that, they did not giue consent to? I answer.

Ans.

Why *Infants* are guiltie of Sinne.

Lib. 10. de excell.  
Matth. 23. 10.

The fall of *Adam* and *Eue* is the fall of all their Children begotten after the common order, euen as the righteousness of *Christ* is become the righteousness and saluation of all his Children: because as *Christ*, so *Adam* was no priuate person, but represented all Mankinde, which was now within his loynes. Because (saith *Anselme*) the whole nature of man was (in protoplastis) in our first formed Parents, and nothing thereof was out of them, the



the whole nature was weakened, and corrupted. As therefore, if it had not sinned, it should haue been propagated such, as it was of God created: it a post peccatum, qualem se fecit peccando, propagatur: so since it hath sinned, it is propagated such, as it hath made it selfe by sinning. Fuit Adam, & in illo fuimus omnes perijt Adam, & in illo perijmus omnes. Adam was (saith Saint Ambrose upon the Gospell of Saint Luke) and in him wee all were: Adam perished, and in him we perish all; In him, because wee were all in him, because we are all of him, and he as our Head and Representor receiued and lost for vs all.

But it will bee objected that Infants baptised haue no sinne, it beeing taken away in baptisme, how happes it then that Infants baptised die? And how is it that the best Belceuers die, seeing that their sinnes are vvasht away in the blood of Christ?

I answere, with the *Augustane* Confession out of Saint Anstien: Sinne is remitted in Baptisme (*non ut non sit, sed ut non imputetur*) not so that it should no longer bee, but that it should not bee imputed. It is destroyed (saith Anselme) not as if it were made nothing, *sed ut non cogamur ei seruire*, but that wee might not be compeld to serue it. But to giue a full answer; the reason why the Lord inflicteth death on them, that are baptised and doe beleue, is not as if their sinnes were vnforgiuen, for they are for Christ forgiuen fully: neither yet is it to be supposed that they should haue dyed, though they had not sinned: for death is not the condition of Nature, but the Daughter and desert of sinne: neither yet doth

H 2

God

*Quest.*

*Reu. 1. 5.*

*Ans.*

*In cap. 6. ad Rom.*

*Note.*

*death y<sup>e</sup> punishment of sin*

Note.

*Psalm. 116. 15.*

All men must  
dye.

*Heb. 9. 27.*

*Job. 43. 11.*

*1. King. 2. 2.*

*Tuscul. 1. Ouid.  
ad Liniam.*

*Hor. Car. 1. 2. od.  
18. 1. 2. ode. 3.*

God take away their liues, as intending thereby to *punish Them*: for if sinne be forgiven them (as it is indeede) then also all the punishments due to sinne, which followes sinne, as the shadow doth the bodie: God therefore inflicteth death vpon his Elect, not as a *Iudge* offended with them (for hee loues them most dearly, and *their death is precious in his sight*) but as a *Father*, a Friend, or gracious King, who by death doth humble, try, amend, and deliuer them from worldly miseries, sinfull diseases, and earthly discontentments, and brings their soules into heavenly *Canaan*, to the fellowship of *Christ*, and those blessed *Spirits of Men and Angels*, that tend vpon him in the Heauens.

To returne therefore to the point a fresh. Every child of *Adam* is subiect vnto death. *It is appointed vnto men that they shall once dye*, saith *Paul*, *Βεβόηται ἅνθρωποι κατὰ νόμον ἐπεισέταται*, Death is a debt that all men owe. *I goe the way of all the Earth*, saith *Dauid*, that is, I draw neere to death, which is the common course of all men liuing vpon the earth. *Moriendum est omnibus*, *All men must dye*, saith *Tully*.

*Tendimus huc omnes, metam properamus ad unam.*

*Omnia sub leges mors vocat atra suas.*

To death (saith *Ouid*) wee doe *All* of vs goe, it is the marke wee hast to, shee cauleth *all* to bee in thrall her lawes vnto. *Omnes una mouet nox, & calcanda semel via lethi. Omnes eodem cogimur*. Death waites for all, the way thereof must needes bee once trod, Thither we are druen *All*, saith *Horace*. There is no writ of priuiledge to exempt vs: her eyes are pitilesse, her heart is inflexible, and  
her

her hands will hold no bribes. *Pietie*, vertue, good-  
nesse cannot put by her stroke. *Hector* in *Homer* is  
reported to haue said vnto his wife, that no man  
could kill him before the time of death destinated  
vnto him,

μοῖραν δ' ἔπειτ' ἀναιδέως περὶ μένον ἔμμεναι ἀνδρῶν,  
Οὐ κακὸν ἔσθ' ἐμὲν ἐσθλόν, ἔπ' ἢ τὰ πρῶτα γέινται: but  
as for death, (and such a thing is death) he tolde  
her that no man, neyther good nor bad, could  
scape it.

*Ilad. l. 6.*

— *Nec pietas moram*

*Rugis & instanti senecta*

*Afferet, indomitaq; mori:*

*Pietie* (saith the Poet) will cause no stay to  
death. *Abraham*, *Moses*, *Ioshuah*, *Iob*, *Dauid*  
wer' godly men: but yet the Scripture saith of them  
all; they died.

*Hor. carm. lib. 2.  
od. 14.*

*Strength* is not able to withstand death. *ἄσ' γὰρ  
ἂσ' ἔ' ἰν' ἡρακλῆος φύγε κῆρα, Ἀλλὰ ἔ' μοῖρα δάμασσε.*  
*Hercules* was a strong man, yet the strength of *Her-  
cules* yeelded vnto death, which ouercame him.  
*Milo* was renowned for his strength of bodie, yet  
*Milo* was weaker then death. *Sampson* was stron-  
ger then euer any mere man was, yet was he ouer-  
come of death.

*Homer. Il. 18.*

Fortitude and valour of spirit cannot out-stand  
death, but the most couragious that euer liued, yeel-  
ded vnto death. *Dauid* and his *Worthies* were vali-  
ant men, yet all of them are dead. *Absolut clarum  
cita mors Achillem*, *Achilles* famous for his courage  
was taken away by death.

*Hor. carm. l. 3.  
od. 16.*

*Wisdom*e is a most excellent vertue, yet it is vn-

Psal. 49. 10.

able to conquer death. *Salomon* the wisest King that euer raigned, is of death dispatched. *Wise men die as well as Fooles*, and goe whensoever death calleth them.

*Eloquence* is not able to charme death, but the most eloquent men that euer lived, haue also died, as *Tullie*, *Demosthenes*, and the rest.

Hor. l. i. Carm.  
od. 4.

*Noblenesse* of birth and *royaltie* are vnable to encounter with death, and ouermaster it. *Alexander*, *Iulius Caesar*, and the most victorious Princes, that haue euer raigned, haue stooped vnto death, which subdueth all men. *Pallida mors equo pulsat pede pauperum tabernas, regumq; turres*. Death can finde way into Princes pallaces, into the courts of Kings as well as into the peasants Cottage. Magistrates are Gods in office, but yet as mortall as their subjects. *I haue said yee are Gods, but ye shall die as a man*, and ye Princes shall fall like others. *Agamemnon*, *Cyrus*, *Nebuchadnezzar*, and *Augustus Caesar*, were mightie Monarches : but yet death hath preied vpon them all.

Psal 82. 6.

*Old age* is venerable, *youth* is stout and lustie, *swiftnesse* and *actiuitie* are commendable : but death reuerenceth not the gray haire of the aged : it respecteth not the greene lockes of the young : neither is there any by swiftnesse of foote or dexteritie of hand able to out-runne and out-match death.

Hor. Carm. lib. i.  
od. 28.

*Mista senum ac iuuenum densantur funera* : Old and yong die in heapes together. Death will not die vnder any Magistrate, neither will she be ouer-awed with the hore-head, or graue behauiour of any aged father. Both old and young are a prey vnto her.

All

All is fish that comes vnto her net. The Lambes skinne is common in the market, as well as the old sheepes. *Mors & fugacem persequitur virum, nec parcat imbellis inuente poplitibus timidoq; tergo.* Death followes him, that flies him, and spareth not young folkes, though fearefull of him. *Serius aut citius sedem proparamus ad vnam:* First or last we must all die. Yea but the beautifull peradventure may finde better fauour. No doubtlesse: *Rebecca, Bathsheba, Ester, Helena, Irene* were goodly creatures. *Absalon* and *Achilles* were gallants, yet all these with many moe are dead and gone. *Asabel* was as swift as a *Roe*, yet death out-went him, won him. *Goliath* was a great fellow, but death was the greater.

*Hier. carm. l. 3. o. l. 11.*

*Quid.*

*2. Sam. 2. 18.*

*Achitophel* was verie politicke and subtile, *Aristotle* learned, *Aesop* wittie, *Mithridates* a good linguist: but they bee dead all. Rich and poore, *Crassus* as well as *Codrus*, wise and foolish, high and low, young and old, bond and free, all men must die. *Omnia peribunt, sic ibimus, ibitis, ibunt.* All must away, I, thou, and euerie man besides. *Intraſti, ut exires:* we came all into the world to go out againe. *Contra vim mortis non est medicamen in hortis.* No phisicke can preuent death, no charme can let it, no wile can catch it, no bribe can blinde it, no griefe can moue it, no least can abash it, no place, no pleasure, no man, no meanes can stay it. *All goe to one place, and all was of the dust, and all shall retorne to the dust.* Shall all men then die? haue all men then in former ages died?

*Ecc. 3. 20.*

*Quest.*

Surely Saint *Paul* directed by God doth tell the

*Corinthes.*

*Sol.*

1. Cor. 15. 5.

*Corinthes* that *All* (meaning them that liue at the verie laste gaspe of the world) *shall not die: but all must be changed*, by which sodaine change they shall be stript of all corruption and mortalitie. And againe, if euer any man in former daies haue not died, or if any man shall be translated without death into heauen, as *Enok* and *Elias*, who are now in their glorified bodies with Christ in heauen, it must be confessed that such a translation and assumption is of meere fauour by a singular priuiledge, and not common: for commonly all men do die, and come not into heauen, till they haue beene dead. In like manner, if any man haue beene, or shall be smitten into hell aliuie in bodie (as *Romulus*, who by a diuell was carried away in a mighty tempest of thunder & lightning: or peradventure *Abiram* and *Dathan*) this is to be counted to be by a singular and extraordinary iudgement: for ordinarily all wicked men doe die before they goe into hell.

Of the time of Death.

Hauiug spoken of the *Subiects* of death, we come now to speake of the *time*, and *number* thereof: where we are to note these things.

First, that God in his counsell hath determined the yeare, the moneth, the weeke, the day, yea the verie houre, minute, and moment of euery mans death that dieth. He that denies this, denies the prouidence of God.

Isa. 46. 10. 11.

Iliad. 1.

Secondly, this time prefiged by God for death, cannot be auoided by man, or prorogued. For the counsell of God shall stand (saith *Esay*) and his purpose shall be performed. Euen *Homer* brings in his *Iupiter*, affirming, (ὃ γὰρ ἡμὸν παλινάγρετον, ὃ δ' ἀπατη-

λόν,

λὸν, ὅς' ἀτελεύτητον ᾧ ὅτι κεν κεφαλὴ καταρεύσῃ) that whatsoeuer he doth will, shall ireruocably and vndoubtedly be fulfilled. Seeing therefore the day of death is defined in the decree of God, it is not to be imagined that any man can euer die sooner, or tarrie longer then the time by God appointed.

*Certa quidem finis vita mortalibus adstat,  
Nec denitari leihum pete, quin obeamus,*  
A certain terme of life to each there is appointed  
And die we must, death cannot be avoided.

Lucret.

*Lanificas nulli tres exorare puellas  
Contigit: obseruant quem statuere diem.*  
The purpose of God doth stand vnalterable,  
His day for our deach he keepes vchangeable.

Martial.

For though it be true that the Scripture saith of *Hezekiah*, that God added fifteene yeares vnto his daies; yet it is not meant as if God did alter his eternal purpose cōcerning *Hezekias* his death, but gaue strength vnto nature now decayed in him, by reason of his grieuous disease, so as he should be able by his grace to hold out fifteene yeares longer: not longer then God had from eternitie determined, but longer then he now had reason to looke for, being wasted and worne with sicknesse and sorrow.

Isa. 38. 5.

Note.

Thirdly, the time of deathes comming is not to all alike, or the same: for one dieth old, another in his full strength, and from some, (*Prima, quæ vitam dedit, hora carpsit*) the houre that first gaue them life, did also take away their life.

Seneca. Herc.  
fur.

I

Fourthly,

Deaths houre  
is vnkowne.

Fourthly, no man can tell certainly how long he shall live, nor certainly foretell the verie time of his death, vnlesse God doe teach him, or vnlesse death be present and visible in his causes, *Quis est, quamvis sit adolescens, cui sit exploratum se ad vesperum esse victurum?* Who is there (saith Tullie) though he a youth, who is certaine of his life till evening?

Tul. 1. de finib.

Fiftly, death is a dayly attendant. *Mors quasi saxum Tantalus semper impendit.* It hangs and hovers ouer vs alwaies. There is not one moment of life without some motion vnto death: *We die daily* (saith Seneca) *for euerie day we loose some part of our life. Et tunc quoque, cum crescimus, vita decrescit, and euen then, when we do increase, our life doth decrease. Hunc ipsum, quem agimus diem, cum morte diuidimus: i this verie day, which now we live in, we diuide with death.* And as euerie man doth carrie death about him in his forerunners, euen so also euery man the longer he carries it, the nearer he is to it, as a glasse, the longer it runnes, the sooner its runne out, lesse sand remaining in it.

Epi. 1. 23.

Note.

A Simile.

Death is but  
once.

Heb. 9. 27.

Carm. l. 1. od. 28

Sixtly, death befallles one man ordinarily but once. *It is appointed to men that they shall once die*, saith the Apostle. *Et calcanda semel via lethi*: the way of death must *once* be trodden, saith Horace. Yet some we doubt not but that they haue died twise, as *Lazarus*, and the man that rose from death, when the Prophets dead bodie toucht him, as hee lay in his graue, and some others also: but this was extraordinarie. Thus much for the time and number of death: I will adde heere moreover two things: first that it is an easie thing for a man to be deprived of

2. King. 13. 22.

his



his life: secondly, that as death doth leaue vs, so the iudgement of God in the latter day shal find vs.

Of the easinesse of deaths comming we neede no long discourse: experience shewes that men are many waies easily brought to death. Our nature is verie fraile of it selfe, and besides subiect to many exterior annoyances. *Nonne fragiliores sumus, quam si vitrei essemus?* Are wee not more brittle (saith Saint *Austen*) then if we were of glasse? *Virum enim etsi fragile est, tamen seruatu diu durat*, for though glasse be brittle, yet being kept it lasteth long. But though wee keepe our selues neuer so well, yet death will steale vpon vs, and ouercome vs. *For what is your life* (saith Saint *Iames*?) *It is enen a vapor*, which is easily dissolued. And for externall meanes, how easily can any thing kill, if God permit? A little fire, a little water, a little waight, a little bullet, a bone, a flie, what not, who not? *Eripere vitam nemo non homini potest: at nemo mortem: mille ad hanc aditus patent*: There is none, saith *Seneca*, but can take away a mans life, but no man can hinder death: to it there are a thousand passages. There are not more riuers runne into the Sea, then waies leading vnto death. It is much more easie to destroy then to build, to fall then to rise, soone is an house burnt downe, that hath beene long in setting vp, corruption is readier then generation, and a tree that hath beene an hundred yeares a growing is blowen downe or cut vp in one day, and may easily bee soone consumed to ashes. Our life is transitorie. For (*pulvis & umbra sumus*) we are but dust and shadowes (*πύμυς, ἑνὶ*

Death takes possession easily.

Iam. 4. 14.

Hor. sat. 1. 4. od. 7

Euſep.  
Hor. 16.

A Simile.

As death leaues  
ſo the iudge  
findes men.  
Ad D. uſcor.

Eccleſ. 11. 3

Cyp. Traſſ. ad  
Demetrian.

Of the com-  
modities of death.

οὐδὲ μὲν οὐ) nothing but a breath and a ſhadow. The continuance of our life is verie vncertaine. *Quis ſcit an adiſciant hodierna eraſtina ſumma tempora Diſſu- peri?* Who knowes it God will let him liue to morrow? And how eaſily may death arreſt vs? It is an eaſie thing to blow out a candle, or to put out a little fire: ſo it is an eaſie thing to cut aſunder the threed of life: eaſily is the life of man ex:tinguiſht; a little ſmoke or vapor (ſuch as is the life of man) is eaſily and ſoone reſolued, and vaniſht out of ſight.

For the ſecond; *In what eſtate a mans laſt day ſhall find him in this eſtate* (ſaith Auſten) *ſhall the laſt day of the world receiue him: Quoniam qualis in die iſto moritur, talis in die illo indicabitur:* For as he dies in this day ſuch ſhall his iudgement be in that day. *As the tree falleth, ſo it lieth.* For this liſe is the onely time allowed vnto man to prouide againſt dam- nation. *Quando hinc exceſſum eſt, nullus iam poenitentia locus:* When we are once gone hence (ſaith Saint Cyprian) there is no place for repen- tance.

I come now to ſpeake of the commodities, that come by death. Death vnto the R probate and vngodly doth bring no good, but deſtrues them of all earthly benefits: and though it rid them of many croſſes, which they did perhaps endure, whiles they liued, yet it makes them no true gainers, but ſets them in further miſerie, for meaſure greater, and for continuance longer. For the wicked are in bitter and inextricable torments ſo ſoone, as death hath preyed vpon them;

The

The true commodities then of death belong truly to the *Elect* and *Godly*, whose death is sanctified by the death of *Christ*, who by his death hath bene the death of sinne, which is the cause of death; and by fulfilling the Lawe for vs hath made an entrance for vs into heauen.

First of all, by death the Children of God are deliuered from all worldly troubles and vexations. *Mors est malorum remedium, & portus humanis tempestatibus*: Death is the remedy of all earthly euils, and brings vs out of all stormes and tempests.

Secondly, by Death the godly are deliuered wholly from sinne: after death they sinne not at all: but in their soules, and after the Resurrection in their soules and bodies, they doe serue God purely; God in his prouidence ordaining that the *Daughter* should eate vp the *Mother*, that sinne the mother of death, should be deuoured by death.

Thirdly, by death the soules of the Faithfull are brought into *Abrahams* bosome, and inioy the fellowship of those onely, who are iust and holy, and doe liue in all peace and quietnesse in a *Paradise* of euerlasting pleasures, where the King is Veritie, the Lawe Charitie, the peace Felicitie, and the Life Eternitie. *Precious is the death of the Saints* (saith *Bernard*) *precious without doubt, as the end of labors, as the consummation of a victorie, tanquam uitae aeternae, & perfectae securitatis ingressus, as the doore of life, and the entrance to perfect securitie.*

And the onely discommoditie, that death doth bring vnto the godly, is that it deprives the soule

To whom death is indeed a benefit.

Commod. 1.

*Vid. Plutarch. de consol. ad Apol.*

Commod. 2.

Commod. 3.

Note.

A simile.

In Job.

Death is dis-  
commodious  
to the wicked

1.

2.

3.

4.

5.

Aug. ad Julian.  
ep. 2 II.

of the body for a time: which discomfortie is not  
voide of many commodities, which doe make a-  
mends. For by this departure of the Soule, a man  
is taken from the sight and sense of many finnes  
and sorrowes, many crosses and calamities: he loo-  
seth *earth*, and gaineth *heaven*: hee forsaketh *men*,  
but findeth *Angels* and holy *Spirits*: hee looseth  
the company of his *friends* on earth, but inioyes  
the face and *fellowship* of God, of *Christ* in heauen:  
and though he leaues his body, which he loues most  
dearly, yet hee shall not be depriued of it alwaies:  
hee goes but as it were out of a smokie and sluttish  
house, waiting a time (yet with vnspeakeable ioy  
all the while with pleasing companions there where  
is good being) till it be renewed, and made cleane.  
Wherevpon Saint *Anstien* saith, *Qui cupit dissolui, &*  
*esse cum Christo, non patienter moritur, sed patienter*  
*vinit & delectabiliter moritur*, He which desireth to  
be dissolued, and to be with Christ doth not dye  
as a Patient, but liues as a Patient, and dies with  
delight.

Indeede Death to the wicked is full of discom-  
forts. For it depriues them of their worldly promo-  
tions, profits, and pleasures: it robs them of their  
Friends and Familiars: it depriues them of their bo-  
dies: it abridges them of the light of the sunne, the  
societie of the liuing, and the comfort of the crea-  
tures: and finally, it closeth them vp in Hell vvith  
Dinels and Reprobates, there to bee tormented in  
endlesse, caselesse, and remedilesse tortures, *Ubi*  
*mors optabitur, & non dabitur*, where death shall be  
desired, but not granted to them.

Having

Having thus farre discoursed of bodily death, we will now see whereto it is compared, and then answer a few questions, and so come to apply the former doctrines to our edification, and this with as much breuitie and perspicuitie, as we may conueniently.

Death is compared to a *Physician*, because it cures men of all earthly miseries, as the Physicians cure men of their maladies. But herein it ouergoes all Physicians: for whereas it killles them all, they are not all able to kill it.

It is also likened to an *Hauen*. For as an *Hauen* affordeth quietnesse, and comfort to those, that haue beene tossed with windes and waues vpon the Seas: so death vnto the Godly is a quiet and safe harbour, freeing them from all that hard weather, and tedious trauels, which they did indure in the world, which as a Sea, is full of changes, crosse-windes, tempelles, and vexations; according to that of the Scripture, \* *The righteous are taken away from the euill. They rest from their labours, and their workes follow them.* But yet here is some dissimilitude in two other respects. For first, the hauen entertaines and comforts all, whether good or bad: but death affords no true rest, no true comfort, but to the godly onely. For much more miserable are the wicked after death, as may appeare by the parable of the rich Epicure in the Gospel: Secondly, saylers tarry not long in the hauen, but put forth again, when they see conuenient, into the Seas a fresh: but men, when they once come into Deathes Hauen, there they continue till God will, there they tarry,

and

What to death may be compared.

Simile 1.  
Death is a Physician.  
*A dissimile.*

2  
Death is an Hauen.

\* *Isay. 57. 1.*

*Reu. 14. 13.*

*A dissimilitude.*

In two cases  
Death is vnlike  
an Hauen.

*Luke 16.*

*A second dissimilitude.*

*Job. 7. 10.*

*Vid. Nat. Gen.  
Mys. l. 3. c. 13.*

*Acts 20. 9. 10.*

<sup>3</sup>  
Death is a  
Night.

*A dissimile.*

4

*Agathin Nat.  
Com. ubi supra.  
A dissimile.*

and neuer returne more into this mortall life, they neuer come more vpon this glasse Sea, vnlesse it bee by an extraordinarie worke of God. *He shall returne no more to his house* saith *Iob*, neither shall his place know him againe. Μὴ οὐ ἀπαλὺ θνῆτος παρὰ γένεσιν, ὅς ἐστι ποτ' αὐτὸν, εἰδὲς πρὸς θνήσκον θάνατον ἐρχόμενον, Diseases come and goe, and returne againe: but death comes but once, neither did any man euer see (saith *Agathias*) a dead man to come againe. Let the holy Land bee excepted, and it will not bee denyed, I thinke, except perhaps in *Troas* once a dead man was by *Paul* reuiued.

Thirdly, Death is compared to the *Night*. For as the night is the priuation of the light, so death is the priuation of life: as the night followes vpon the going downe of the Sunne, which is the fountaine of light, so death ensueth the departure of the soule, which is the Author of life. But yet here also is some oddes: for the night comes and goes, and comes againe: the Sunne doth set and rise againe: but when our life is gone, when our death is come, wee returne no more to a life with men on earth: our night endes not, our Sunne riseth not, vntil that determined time of the *Resurrection* be fulfilled, which how long or how soone it will be, before it bee expired, God, that hath appointed all times and seasons, can onely tell.

Furthermore, Death is compared to a *Medicine* or *Remedie*, for it cures all crosses, it is a salve for all sores, a medicine for all maladies, and the remedie of all calamities, *Qua morbos placat, pauperemque lenat*. But heere is the difference; a man may chuse whether

whether he will vse a medicine or no: but death will not be denyed, cannot be eschewed, *Dat cunctis legem, recipit cum paupere regem.* And where as medicines are applyed during the residence of the Soule in the bodie: this medicine is the reliction of the bodie, the discession of the Soule out of the bodie.

Againe, Death is like *Fire*, that saith not, *It is enough*: so is Death vnaturable, it is not contented with those infinite millions, which it hath already deuoured, but still waiteth to swallow vp more. Indeede here is great diuersitie in another respect. For there is no fire made by man, but it will either bee put out, or goe out: but death is a fire, that man by sinne hath kindled, which hee is not able to extinguish, neither will it dye of it selfe. Christ alone is able to slake it with his blood: he will be the death of death.

Moreover death is likened to an *Haruester* vvith his Sickle cutting downe the corne without partialitie, or respect: so death moweth down all, and spareth none: *Mors refecat, mors omne negat, nullumque veretur*: it cuts vp all, killes all, feares none. And as the Haruester cuts downe the corne, but is not cut vp himselfe of the corne, neither can bee: so death takes away all, but it selfe is kild of none. *Mors mordet omnes, mordetur a nullo*: it bites all, it deuoures all, it is bitten, it is deuoured of none. Yet here also is something vnlike: For Haruesters tarry till the corne bee ripe: but death slayes not alwaies till men come to ripenesse of age, but like a woman, that longs, puls the greene Apple off, before it bee

K

halfe

5  
Pro. 30 16.  
Death a fire.

A dissimile.

6  
Death is a  
Reaper.

A Dissimilitude.

7

Death is a Tyrant.

A Dissimili.  
Satyra 10.

Indg. 15. 15.

Horat. Carm.  
1. 3. Od. 4.

8

Death is a flying woman.

9

Death is a Sea.

halfe ripe, or like hungry Cattell, which croppe vp corne as soone as it sproutes vp. *Pelles quot pecorum, tot venduntur vitulorum.* Infants dye as well as old men: the Calues skinne is as vually sold in the market, as the old Cowes, and the *Lambe* goes to the shambles as well as the *Ewe*.

Seuenthly, death is compared to a cruell *Tyrannesse*, that pities neither age, nor sexe: and so death, altogether pitilesse, spareth neither man nor woman, neither yong, nor old. *Efops* wit, *Irenes* beautie, *Tullies* tongue, the Infancie of *Danids* first child by *Bathsheba*, no respect whatsoeuer can withstand death, obtaine her fauour. Indeepe here is a difference: for as *Iuuenall* saith, *Ad generum Cereris sine cade & vulnere pauci Descendent reges, & sicca morte tyranni*, few tyrants scape vnmurdered: but no man can tyrannize ouer death, no man can kill her. Hee that could kill a thousand with an *Assesiam*, could not kill death with all his weapons. *Ennis-que trancis Enceladus iaculator audax*. Hee (if any such) that could pull vp trees by the rootes and cast them like dartes, could not strike a dart through death. And they, that haue bene most skilfull in poysons, could not saue themselues from the poison of death, and poison her: *no sinner can subdue her*.

Moreouer, death is compared to a woman winged. For death is fruitfull and very swift: it often takes men ere they bee aware, and like a Sericant is at their backes before they looke for her.

Againe, death is like the *Sea*, which is terrible, not



not to bee drained, not to bee turned out of his channell, and which breaking bankes and preuailing without mercy carries all away with it, which it meetes with. And as into the Sea, so vnto death, there are many vwayes and meanes to bring men.

Besides, it is compared to the *Lyon* in the fable, to whose denne many beasts went, but none returned: so many die, but from death to life again we see no man to returne. It accepts as many as comes, but like a couetous niggard, it keepes all and parts with none.

Finally, death is compared to *Sleepe*. *Homer* calles Sleep the Brother of death (*Ἐν Ἀΐνῳ ξύμῳ ἐστι καὶ ὕπνῳ θανάτῳ*.) And *Diogenes* being wakened out of a dead Sleepe, and asked of his Physitian, how he did, answered *I am well, Nam frater fratrem amplectitur, for one brother embraceth another.*

And *Gorgias* beeing neere vnto death and sleepe, if any man askt him how hee did, returned this answer, *I am somnus incipit me fratri suo tradere. Sleepe begins now to deliuer me to his brother,* meaning death. Which two are something alike. For death is common as sleepe: and a dead man is deprived of worldly cares, and is at rest in his soule, if godly, and his bodie lyeth in the graue as in a bed: but yet a man sleeping is not wholly deprived of the vse of his bodie: for the pulses beate, the stomacke digesteth, and the breath comes & goes: but death depriues a man wholly for a time of all vse of his body: Againe, a man wakes out of his sleepe and returnes vnto the workes of his calling a

K 2

fresh;

10.  
Death a Lion.

11.  
Death a Sleepe.

*Laert. lib. 6.*  
*Plutarc. Conso. ad Apoll.*

A Disfimi-  
tude.

fresh: but a dead man wakes not to the workes of his former life: neither can hee bee awakened out of the sleepe of death, but by the power of God, of whom alone the day of our resurrection is scene and knowne.

Thus much for the things, wherevnto death may be compared.

28 questions  
about Death.

There remaine certaine Questions concerning death, worthy to bee soiled, which I remembred not in time to set in their more proper places, neither are they here so methodically digested, as plainly resolved.

*Quest. 1.*

First, it may bee demanded whether any death may be said to be *naturall*, seeing it destroyes life, which is according to nature, *Quæ cupit suum esse*, which delights still to be?

*Sol.*

How death  
may be said to  
be naturall.

I answer, a thing is said to be naturall more waies then one. Death being simply in it selfe considered is not naturall: but forasmuch as that which doth necessarily follow the nature of a thing, and hath the beginning or ground of his existence therein, to which that, which is violent, is opposed, is called naturall, *That death* therefore, which follows the consumption and dissipation of the *naturall* moisture by the *naturall* heat, seeing it comes of causes, which are *within* the bodie, in that respect is called *naturall*.

*Note.*

*Quest. 2.*

*Sol.*

Naturall death  
described.

Secondly, it may againe be asked, what naturall death is *properly*?

I answer, that *properly* is called naturall death, when naturall heat faileth, by reason that the moisture is dried vp by it, as a lamp goeth out when the oyle

oyle is spent. And this death is with much ease, and with little or no paine, as *Aristotle* writeth.

Thirdly, it may be asked, what violent death is properly?

I answer, that is called *violent* death, when by accident, eyther the moysture is drawne out of the bodie, or the heat extinguished by some inward or outward violence and oppression. *Inward* violence is by poyson, gluttonie, drunkenesse, or such excessse, as when a lampe is drowned in the oyle. *Outward* violence is when a man is strangled with an halter, as a fise sodainely choaked with some huge heape of earth, or ashes, throwne vpon it; and many more oppressions of life there are of this kinde. So that, taking violent death in this largenesse of sense, it will appeare that *fewe die a naturall death.*

Fourthly, it may be demanded, when a man doth die, or when the soule doth leaue the bodie?

I answer, then when there is a defect of those instruments of the soule, whereby life is prolonged. When the bodie is become vnfit for the soule to worke with, then doth the soule forsake the bodie, which it loues most dearly, and not before. Death comes not by the impatience & fickle-mindednesse of the soule, but by reason of the impotencie and vnaptnesse of the bodie; as a workeman leaues his tooles, when it is become altogether vnfit for his vse.

Fifthly, but whence is it that one man dieth sooner then another, that nature failes in one sooner then in another?

I answer, the highest reason hereof is Gods de-

*Quest. 3.*

*Sol.*

What violent death is.

A Simile.

A Simile.

*Quest. 4.*

*Sol.*

*Note.*

A Simile.

*Quest. 5.*

*Sol.*

The causes of  
long life.

A Simile.  
*Quest. 6.*

*Sol.*

This answer  
belongs to the  
state of mans  
fall by sinne.

*Note.*

*Note.*

*Juuenal.  
Satyr. 80.*

cree : but the Principall naturall cause of the length of life is first a fit composition of heat and moysture in the sinewes, marrow, spirits, &c. And secondly, the long and fortunate continuance of this good temper, which being interrupted by diseases and other oppressions death necessarily follows, & a mans life is ended, as an artificers occupation then ends of necessitie, when his tooles are worne and past working with,

Sixtly, whether natural death be by no meanes to be auoided (if a man escape violence) seeing that the radicall humour, as it wasteth, may be repaired by nurriture, and therewith maintained?

— I answer, that the radicall humour may indeed by nourishment be daily renewed, yet that restored moysture is not so good, as that which was wasted of the heate: it is not so pure as that, which was of the seed: it is not so wel wrought and excocted as the seed, neither so exactly mingled and attenuated. Seeing therefore that which is restored, is not so pure as that, that was wasted, the heat for want of conuenient matter to feed vpon at length is dissipated and put out. Neyther is the quantitie of the humour restored so much to be respected, as the qualitie: whereupon *Anicennus* saith that, *Though there were as much restored, as is daily wasted, yet must we of necessitie die.* And besides all this, we are all *Sinners*, vnable to keep such a precise and regular diet, but that we shall offend herein, and old age will steale vpon vs, doe what wee can. *Festinat enim decurrere velox Flosculus angusta, miseraq; breuissima vita Portio, dum bibimus, dum serra,*

*vn-*

*unguent a puellas Poscimus, obrepit non intellecta senectus. Sensim, sine sensu senescimus.*

Seuenthly, what difference is there betwixt the death of a man, and of a beast?

I answere, when a beast dies, his soule doth vanish, and is dissolued: but when a man dies, his soule still continues. For the soule of a beast is mortall: but the soule of man is immortall, as hath beene shewed. God (saith Gregory) created three living spirits: one, which is not covered with flesh: another which is covered with flesh, but dies not with the flesh: a third which is covered with flesh, & dies with the flesh. *Primus Angelorum, secundus hominum, tertius brutorum animalium*: the first is of Angels, the second of men, the third of brute beasts. And albeit the Scriptures sometimes speak of the death of the soules, yet eyther the person or the life is to be vnderstood, or such a death as is not the extinction and deletion of the soule, but her separation from God, who is her comfort and contentment. Secondly, the death of a man is wont to be with much comfort, or else horror of hell it selfe, our conscience telling vs of another state after death: but beasts, because they haue no conscience, no hope of heauen, nor feare of hell, are not therefore subiect to such passions, eyther of ioy or sorrow. Thirdly, when beasts die, they die for euer: but though death deuoure vs, as the *Whale* did *Jonas*, and binde vs as the *Philistins* did *Sampson*, yet we shall come forth againe, the bands and snares of death shall be broken, and we shall be deliuered. For it is most true which *Saint Bernard* saith: *There is a threefold state of holy soules:*

*Quest. 7.*

*Sol.*

Three liuing  
spirits created

How mans  
soule is said to  
die.

2. Difference.

3. Difference.

*In Cant. ser. 107*

*sonles: the first in the corruptible bodie* (and that is in this life;) *the second out of the bodie,* (and this is after death;) *the third in the bodie glorified* (and that shal be at the Resurrection.) And so there is a three-fold condition of wicked soules: the first is in their bodies of sinne: the second is in misery out of their bodies by death dissolued: the third shal be in eternall torments within their bodies at the Resurrection: which Resurrection shal be of men, both *in*st and *win*st, but not of beaſts.

Eightly, Whether may death be said to be euill?

*Thales* said that death was no more euill, then a mans natiuitie: wherefore being asked by one, that heard him say so, *Cnr igitur tu non moreris?* Why doe not you die then, *Thales?* Hee made him this wittie answer: *Ob hoc ipsum, quia nihil refert. Potius enim habetur, quod accersitur:* which is as if he should haue said, The reason, why I die not, and forsake my life, is because there is no difference betwixt life and death one is not better then another: for that is counted the better, which is desired. If therfore I should hasten mine owne death, it might be well supposed that I doe account death better then life, whereas I make no difference betweene them. But to passe by this conceit of *Thales:* that we may answer rightly to the question we must distinguish.

Death considered simply by it selfe, and as it is an effect of sinne, is euill: for if life bee good, then death must needs be euill: and if it bee an euill to bee in Hell tormented, then to an euill man death must needs bee euill, because by death his soule is brought

*Iohn. 5.*

*Act. 24. 15.*

*Quest. 8.*

*Sol.*

*Laert. lib. I. c. I.*

*Ans.*

How death is  
an euill, and  
how not.

brought into affliction in hell, and hee altogether deprivied of those benefits of life, which hee did before enioy.

But death beeing considered as bereaued of her sting, which is sinne, and as it is sanctified by the death of Christ to be the dore of life vnto his members, it is not in this respect euill, but rather good. *Chrysostome* saith well, *Mors non est malum: sed post mortem pœnas dare malum est*, Death is not euill, but to suffer punishment after death is euill. Death is an euill, not in regard of gods iustice, for so it is good: but it is euill to him, that suffers it; for it is a punishment, and a *very curse to the wicked*: But vnto the godly it is become a benefit; the graue is as a bed, Death is as a sleepe, and the soule is at peace vvith Christ.

9. Whether is the day of a mans birth or death the better?

I answer, if a mans birth and death bee simplie considered, surely it is better to be borne, then to dye, *Melius est nasci, quàm denasci*. But if wee remember how we are borne in sinne, how we sinne, as long as we liue, and that our life is full of crosses: and if withall we doe remember that death, if wee die Gods *Servants*, doth deliuer vs from all worldly euilles, both of sinne and sorrow, and is the meane, whereby our soules are brought vnto the *Cape of Hope*, and *Hauen* of pleasing rest, then surely wee may say with *Salomon*, *the day of death is better then the day that one is borne in: & melius esse denasci, quàm nasci*.

10. Whether is better to dye quickly, or to liue long?

Note.  
1. Cor. 15.

Quest. 9.

Sol.

Psal. 51. 5.  
Note.

Ec. 7. 3.

Quest. 10.

I.

I

Sol.

I answered, it is better for a Reprobate to dye be-  
times euen in the cradle, then to liue till olde age :  
because his sinne increaseth with his yeeres, and his  
punishment shall bee answerable to his sinne. But  
for an Elect and godly man to dye quickly, is better  
then to liue long, and not better.

Note.

It is the better in this sense, because he is the soo-  
ner deliuered from sin and sorrow: it is not so good  
in another regard, namely because by his long life  
hee may doe much good vnto others, and hee may  
come to such growth of grace, & to shew forth such  
abundance of good workes, as that his glory in the  
life to come may be much augmented: for *as we doe  
excell in grace in this world, so we shall exceede in glo-  
rie in the world to come.*

Quest. II.

II. Whether is it lawfull for a man to ha-  
sten his death, that he might bee the sooner vvith  
Christ?

Sol.

Rom. 3. 8.  
We must not  
die till God  
call vs.

I answered, wee may not do euill, that good may  
come of it. The end makes not an ad good, but the  
good ground of it, the good forme and the good  
end together. Thou shalt not kill, saith God, as  
not another, so not thy selfe. *Non est nostrum mor-  
tem arripere : It is not for vs (saith Saint Hierome)  
to catch at death, but to accept it willingly, if others in-  
flict it. Vnde & in persecutionibus non licet propria ma-  
nu perire : Wherefore also, when wee are persecuted, it  
is unlawfull to kill our selues.*

Quest. 12.

12. Whether is it lawfull to desire death, or  
no?

Sol.

I answer thus : To desire death merely for deaths  
sake, and onely or principally to be rid of griuan-  
ces



ces is a certaine weakenesse; and vnlawfull. But to desire death to be deliuered from all sinne; and to be with Christ, and in the last place) to bee rid of crosses (and annoyances, so long as we referre all to the good pleasure of our God, it is vndoubtedly lawfull, and according to *Pauls* ensample. It was well said by Saint *Austen*: *Potest iustus iuste optare mortem in vitâ amarissimâ: si non concedat, iustus pati vitam amarissimam*: a iust man may iustly wish for death, when his life is full of Wormewood: but if God grant not this, iust it is to suffer this most bitter life.

13. Whether may a man pray against death?

I answer, to pray against death as it is the stippend of sin it is allowable: againe to pray against death, till a man haue learned how to dye is lawfull, provided that he studie and desire to be prepared and instructed: to pray against death, till a man haue effected some good worke, which hee desired to see done before his death; & generally if a mans endes of his deprecation of death be good, it is lawfull for him to pray against it, Provided, that hee commit all to the will of God, resting himselfe therewith content, resolving with *Iob*, that though the Lord doe kill him, yet to put his confidence in him, and so long as his breath is in him, to speake no wickednesse, nor to forsake his righteousnesse.

14. Whether is death to be feared?

When thou hast walked much and long (saith *Seneca*) thou must returne home. It is folly to feare that, which thou canst not auoide: hee hath not escaped death, who hath deferred it. *Hac conditione*

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intraui

*Phil. i. 23.*

*Quest. 13.*

*Sol.*

In what sense a man may pray against death.

*Note.*

*Iob. 13. 15.*

*Iob 17. 3. 4. 6.*

*Quest. 14.*

*Sol.*

*Epist. 88.*

*intrans, ut exirem, I came into the world with this condition, to goe forth againe. Therefore for a man to torture himselfe with the feare of Death, and as it were to dye for feare least hee should dye, is basenesse of Spirit, and vnichristian.*

Note.

How death  
may be feared.

Aug. l. 2. de doct.  
Christ.

But yet altogether to be without feare of death is not good: for death beeing against Nature, doubtlesse Nature cannot but something feare it: and for a man nothing to feare it is a certaine oppression of Nature. Besides, the feare of death, if moderate and mixed with Faith in the Death of Christ, doth further to repentance and sanctimonie of life, and (*quasi clavis carnis omnes motus superbia ligno crucis affigit*) doth fasten all proud and carnall motions as it were with nayles vnto the Crosse. Againe, the moderate faare of Death makes vs meditate the deeper of it, & *nihil sic reuocat a peccato, quam frequens mortis meditatio*, and nothing (saith Saint Austen) doth so much recall a man from sin, as doth the often meditation of his death. And finally, there is no better way to vanquish the terrible aspect of death approaching, then a well tempered feare of Death before it doe come. *Sic mors ipsa, cum veneris, vincitur, si prius, quam veniat, semper timeatur.* Death, when it comes, is overcome, if, before it doe come, it be alwaies feared.

Greg.

Quaest. 15.

Sol.  
When sudden  
is euill.

15 Whether is the suddennesse of death in it selfe an euill?

I answer, if the death be not euill, the suddē cōming of it is not euill: *Anselm* saith wel: *Nō nocet bonis &c. It is not hurtful to good men, though they be slain, or die suddenly: non enim subito moriuntur, qui semper se cogi*

*cogitantur morituros* : for they die not suddenly, which haue alwayes thought they should die. Precious in the sight of the Lord, alwayes is the death of his Saints : as it is said, *Quacunque hora iustus moriatur, iustitia eius non auferetur ab eo.* Whensoever a righteous man dieth, his righteousness shall not bee taken from him. And as the Common saying is, *Qualis vita, finis ita*, a good life hath a good end, how sudden soeuer it falleth out.

16 Whether is it vnlawfull to lament the death of Parents, Children, Friends, Kinsfolkes, and honest Christians?

Not to bee grieued at all for their death, is a sinne to be lamented with griefe of heart. For they are our flesh, wee haue inioyed comfort by them, and are now deprived of it : and their life sometimes is very profitable to the Church and Kingdome. To grieve then is a thing both naturall and honest. *Contristamur* (sayth *Austen*) *set non sicut cateri.* Wee sorrow, but not as others, that are hopelesse. *Non culpamus affectum* (sayth *Bernard*) *but excessum,* wee accuse not the affection, but the excessse, Saint *Paul* forbidding the *Thessalonians* to sorrow for the dead, doth not simply forbid all sorrow : but Sorrow not (sayth he) *as other, that haue no hope.* For if we beleeue that *Iesus* is dead, and is risen, enen so them, which sleepe in *Iesus*, will God bring with him. And hee himselfe professeth that God had mercie on him, in sparing *Epaphroditus*, Least (quoth hee) I should haue sorrow vpon sorrow. What should I heape vp the examples of *Abraham* mourning for his wife *Sarah*, of the *Israelites* for *Samuel*, of the

*Ma-*

*Quest. 16.*

*Sol.*

How we may lament the death of our friends.

*De verb. Ap. ser. 32.*

*In Cant. ser. 29.*

*1. Thes. 4. 13. 14.*

*Note.*

*Phil. 2. 27.*

Note.

Whiles I was a writing these things, it pleased God to take from me mine onely sennel, before he was a fortnight old.

Quest. 17.

Epist. 30.  
Sol.

Quest. 18.

Sol.  
In admonit. 6.

*Machabees* for *Indas* their noble Captaine, of *David* for *Ionathan*, of the Widowes for *Dorcas*, of *Martha* for *Lazarus*? Infinite are examples hereof. But this our mourning must bee moderate, and mixed with hope. For they are not (*amissi* but *promissi*) lost, but sent before vs. And (*Sapiens eodem animo fert illorum mortem, quo suam expectat*) a wiseman will take their death, as hee doth expect his owne. *Filium meum memini me genuisse mortalem moriturum.*

*Thy child, that's borne to day, and dies to morrow,  
Looseth some daies of rest, but yeares of sorrow.  
Thou loosest wife, and friends, and parents we are,  
The Heauens find them, though thou loose them here.*

17 But of all the meanes of death : which are very many, which doth death most certainly follow and attend?

*Seneca* shall giue the answer. Other kindes of death (sayth he) are mingled with hope. A disease eadeth, a fire is extinguished, a man escapes a ruine, which was likely to haue oppressed him, the Souldier being readie to cut the necke a sunder held his hand back: *nil autem habet, quod speret, quem senectus ducit ad mortem*: but there is no hope of escaping lest for him, whom Old-age leadeth vnto death.

18 Of all, that die : who commonly forget themselves and die without sound repentance?

The sinner (sayth *Cassarius*) is smitten with this punishment (*Vt moriendo obliuiscatur sui, qui viuens*  
-*4411111*

*oblitusest Dei*, that he should forget himselfe at his death, who forgot God in his life. *Et vix bene moritur qui male vixit*, and he, that liued ill (sayth Saint Austen) doth scarcely die well,

19 Whom to is death most terrible, and vnwelcome?

Quæst. 19.

Surely to those, whose GOD is their Belly, whose portion is the world, whose end is damnation, and whose conscience affrights them. Death (sayth Tully) is terrible to those, who loose all things with their life, not vnto them, whose praise is immortal.

Sol.

In paradox.

20 Who die most cheerefully, and with least discomfort?

Quæst. 20.

They questionlesse, whose conscience witnesseth with them. *Venientem nemo hilaris mortem recipit, nisi qui se ad illam recte composuerit*, No man giues death a cheerefull welcome, when it comes, but hee that hath rightly prepared himself for her. Hee dies most readily that liued most religiously.

Sol.

21 Is there any thing in the world more certaine, and withall more vncertaine then death?

Quæst. 21.

No verily. What (sayth Saint Bernard) in humane things is there more certaine, then death, and what is found more vncertaine, then the houre of death? Shee pitties not pouertie, shee reuerenceth not riches, she spareth not wisdom, manners, age: *nisi quod senibus mors est in ianuis, iuuenibus vero in insidijs*: sauing that death lookes olde men full in the face, but lies skulking to take yong men napping at vnawares.

Sol.

Death both certaine and vncertaine.

22 Dath death make no difference betweene the bodies of the rich and the poore, the noble and the

Quæst. 22.

Sol.

the simple? And are all these worldly differences among men become dead by death?

A Simile.

*We are all borne naked (saith Saint Ambrose) and wee die naked: there is no difference among the car-kasses of the dead, valesse perhaps the bodies of rich men doe saour more strongly by reason of their riot. And as a Marchants Counters vpon his counting table may stand for a greater or lesser number, as he pleaseth, but are all alike, when they are shuffled together, and put in the bagge: euen so these earthly differences, which were amongst men, whiles they liued vpon earth, doe all take their end, and die, when death hath once shuffled them together on heapes in the graue. Alphonsus, asked what made all men equal? answered Albes.*

Quest. 23.

23 But of all kindes of death, which is the best, and worst?

Sol:

Whose death is best.

Doubtlesse of the best the death is the best, and of the worst the death is the worst. Of the death of good men, I suppose the death of Martyrs to bee the best, because it is indured with shew of the greatest vertues, and (as I thinke) is best rewarded: and they lose that for God, which is most deare to nature, namely life.

Whose death is counted worst.

And of Malefactors their death is the worst simply, who haue liued and die most wickedly: but theirs is counted most odious and infamous, who either murder themselues, or else die by Law for their outrageous villanies. Bias being asked, *What kinde of death was euill*, answered (*Quod legibus constitutum est*) *That, which the Lawes ordained*, meaning that which men haue deserued for their wickednesse, as

The iuster the Law, the worse the death.

trea-

treason, murther, robbérie. In like manner hee in *Plautus* saith, *So I die not for my faults, I care not much though I perish heere: Quis per virtutem peritat, non interit, He that dies for well-doing, doth not die.*

24. Why doe not men know the very time, that is appointed for their deaths?

Saint *Austen* shall answere, *Latet ultimus dies, ut obseruentur omnes dies: A mans last day is kept secret, that all daies might be obserued. Ad hoc forte nescis, quando veniet, ut semper paratus sis: therefore it may be thou knowest not when he will come, that thou mightest be alwaies prepared. I suppose (saith *Plutarch*) that Nature knowing the confusion and shortnesse of our life, would therefore haue the period of our life unknowne to vs: for it is comodiou for vs. For if we should forknow it, many would pine away with vntimely mourning, & would preuent death with death: he means the feare of death would kill the, whereas otherwise by course of nature they might haue liued longer.*

25. Whether is a man worse at his death, or at his birth?

*Piores morimur, quam nascimur, we die more euill then we are borne, saith Seneca.* But this is our fault & not natures, if we consider it simply without relatiō to corruption. Indeed we are borne in sinne: but that sin is not acted of vs, but by propagatiō deriued to vs: but before we die, if we liue the age of a man, we die after the commission of many actuall transgressions. Neuerthelesse by the grace of God in Christ a mans death may be better then his birth, & much more comfortable. For to be borne is a worke of nature, but to die with Christian faith & fortitude

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Quest. 24.

Sol.

Why God keepes from men the time of their deaths  
*De consolat. ad Apoll.*

Quest. 25.

Sol.

Epist. 22.

Note.

Note.

Note.

Quest. 26.

Sol.

What is the  
best death,  
without refe-  
rence to sinne  
or vertue.

A Simile

Quest. 27.

either *for Christ*, or *in Christ*, is a work about nature. I haue read of some, that are said to die, or to *sleepe in Christ*: but I read of none, that is *borne in Christ*: *re-borne*, and *borne a new* in Christ we maybe said, but not borne. In brieft, There is no man borne iustified and absolued. But a man may die iustified and absolued. Now it is better to die iustified, then to bee borne a sinner: It is better to die the child of *Christ*, then to bee borne the sonne of *Adam*. This then I say; an old man dying (if we regard him by himselfe) is worse then an infant newly borne: but if we consider an Infant without Christ, & an old man in Christ, certainly it is much better for him to die with many sins forgiven in Christ, then for the other to be born (though but with one sin) out of Christ, & so to die in that estate.

26. Of all kindes of death considered simply without respect of grace, or sinne, which is the best?

*Iulius Caesar* said that *sodaine death* was best, and a *sodaine death* befell himselfe. But (as I take it) a *sodaine death*, except it be by the course of nature, without violence, is not the best. For that doubtlesse is the best, which is most agreeable vnto nature: now a naturall death is not simply sudden, because it is not without messengers, and signes foregoing: yet sometimes it comes on the *sodaine*, that is, in a trice, or before a man thinks, or while he thinks, he may liue a while longer, or when he thinks not of it, sometimes whiles he sleepes, sometimes whilst he is awake, as a mellow apple which drops of, whilst a man sometimes is looking on it.

27. Whether is it lawfull for a man to pray that  
God



God would tell him directly when hee shall leaue the world and die ?

I would not say it is altogether vnlawfull, by reason of some extraordinarie occasions. But vsually and ordinarily it is not expedient. For *reuealed things* belong to vs, *but not the secrets* of God, such as are hidden seasons, locked vp within Gods breast, as the day of our death, & the day of Christs comming. And as it is no way fit to pray to know the day of iudgement, the verie time of the Iudges cōming, so neither is it to pray to know the certain houre of death. For though our end may be good, yet that is not enough to make a prayer good, but it must be made in faith according to the will of God. But the curious inquiring into such things hath a checke in the Scriptures. And though *Dauid* pray, *Lord let me know mine end, and the measure of my daies, what it is, and let me know how long I haue to liue:* yet he meanes (as I take it) not to begge the knowledge of the verie point & article of his death, but desires God to giue him grace to acknowledge, consider, and duely to acquaint himselfe with the shortnesse and frailtie of his life, as to me it seemeth, by considering the words ensuing, and by comparing it with *Psal. 92.12*. But howsoever it be, we know (*Legibus viuuntur, non exemplis*) that good and obedient Christians must liue by lawes, and not by ensamples. But I demaund, why wouldest thou know the verie moment of thy death ? That thou mightest prepare thy selfe the better for it ? Thy meaning may be good, but this thine ayme is of litle moment. Know this, thou art a man, die thou must:

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*Sol.*

Why it is vnlawfull to pray to know the time of our deathes.

*Tu ne quaesieris scire (nefas) quem mihi, quem tibi finem Dñi dedervint. Seu plures hyemes, seu tribuit Iupiter ultimam. Hor. car. l. i. od. ii. Rom. 14. 23. Psal. 39. 5.*

*Note.*

*Spacio breui  
spem longam ve-  
seces. Dum lo-  
quimur, fugerit  
inuida atas.  
Hor. car. lib. 1.  
od. 11.  
Ald. 1. 7.*

this verie day may see thy death: prepare thy selfe this day. Thou maist die any day, to day, to morrow, next day, be therefore prepared euery day, to day, to morrow, next day, any day, euerie day: Miserable man, why dost thou not prepare thy selfe euery houre? Thinke of thy selfe as if thou werst now adying, for thou knowest thou must die. It is not for thee to *know the times or the seasons, which God hath put in his owne power.* If God will not haue thee know them, then desire not to know them. It is enough for vs to know wee must die: how soone, or when, it skils not: it cannot be long to: for we are but *some, and fume.*

*Quest. 28.*

28. What honour ought the liuing to performe vnto the dead?

*Sol.*

The honors  
performed to  
the dead.

I answere, they ought moderately to be touched with the losse of them: they ought to giue them honest buriall: they ought to commemorate and imitate their vertues: they should praise God for his graces giuen them, and for receiuing them to mercy, out of a miserable & mercilesse world: they ought to maintaine their credits: they ought not to misuse their bodies, neither speake euill of them: if the *deafe* ought not to be euill spoken of, much lesse the *dead*: for who deafer then a dead man? who further off. Who lesse able to answer for himselfe?

*Leuit. 19. 14.*

Hauiug thus ended these questions concerning death, and dead men; I come now to set down some principall vses of that, which hath beene said before.

Vses of the  
former dis-  
course. 3.

First, seeing death destroyes not the soule, though

it dissolue the bodie, we see that the soule is of a more noble nature, then the bodie, and therefore more to be esteemed, and with greater care and loue to be kept and tended. As God excelleth all soules, or as the Ladie excels her handmaid, so the soule excelleth all bodies. What would a man haue euill? Surely nothing, not his wife, not his sonne, not his seruant, not his horse, not his ground, not his fruite, no not his coate: and wilt thou haue an euill soule? For shame take care of it, that it be not euill. Euill it is, or good. For (*Omnis anima aut Christi sponsa, aut Diaboli adultera est,*) euery soule (as Saint *Austen* speaketh) is eyther the *Sponse* of Christ (and then good) or the diuels *harlot*, and so is euill. If euill, then thy state is euill; and if death finde it euill, it leaues it euill: and this soule which cannot die, in respect of dissolution, yet it doth die in regard of consolation, being separated by euill, as wel from God (who is the soule and solace of the soule) as from the bodie, which in life it did enioy with ioy. And forso much as the soule doth suruiue the bodie, and liue, when it is dead, it should comfort me against the dread, that death brings with it. For they shall not be *Nothing*, nor *No-where*. Death doth subdue but one part, and that which is the baser of them.

Secondly, seeing God inflicteth death, without whose prouidence it could not come, it teacheth vs in all patience, quietnesse, and humilitie to bee contented with his worke, not opening our mouthes against him, though he take vs away in the flower of our time, or by the crueltie of wicked men. And to

M 3

them

The bodie is baser then the soule.

A Simile.

Note.

Why should a man haue an euill soule, that would haue a good bodie?

A comfort against the feare of death.

Use. 2.

Why death is to be borne with patience.

A comfort to a  
good man dy-  
ing.

*Dan. 3. & 6.*

*Vse. 3.*

A reason to  
hate sinne.

Sinne a very  
Crab-tree.

*Pro. 14. 9. & 10*  
23.

*Vse. 4.*

Inordinate  
feare of death  
to be suppress.

them, that truly serue God according to his will, it cannot but be a comfort that whē they die, they die not without the knowledge, but by the will and disposement of their gracious and louing Master, who is able to saue them in death, as he did *Daniel* in the *Lions denne*, and the *three Children* in the fierie furnace.

Thirdly, seeing death is the fruit of sinne, it should teach vs to detest sinne. Death is not very pleasing, but rather odious to flesh and blood : How much more odious then should sinne bee counted, by which death found entrance into the world, and without which no man had euer died ? Diseases, death, and damnation come by sinne : diseases hinder health, death enderth life, and damnation deprives man of the ioyes of saluation : will any wise man then delight in sinne, a thing so odious, hurtfull and vnhappie ? *Salomon* being directed by the Spirit of God calles him a *Foole* that maketh a *mocke* of sinne, and as a *pastime* to doe wickedly. Doth any man loue the plague, the gout, the palsie, the stone, the crampe, the canker, or the dropsie ? I suppose no man. All these diseases are the consequents of sinne : the world had not knowne them, had shee not beene acquainted with sinne : and certainly these diseases are not more hurtful to the body, then sinne is to the true health and life of the soule. Sinne is a Tyger, a Beare, a Lyon, an Aspe, a Viper, a destroyer both of bodie and of soule.

Fourthly, the ineuitable necessitie of Death, which lies vpon all the world, condemnes the immoderate feare of Death in many men. There is no

man so ignorant, but knowes hee must die : yet when death is threatned, what feare is there, what fainting, what tergiversation, what impatience is there to be seene in many? *Quid fles miser, quid trepidas? Eye wretch why dost thou weep? why dost thou tremble? This yoke is laid upon euery necke: thou goest the way that all me go. To this wast thou born, this hath befallen thy Father, thy Mother, thine ancestors, to all men before thee, and to all that succeed thee. Wilt thou not thinke to come thither at last, whither thou hast beene a going alwaies? Nullum sine exitu iter est: there is no iourney without an end. VVee make our life vnquiet with the feare of death, and such is the madnesse of men, that some by the feare of death are brought vnto death: wee ought to fortifie our selues, that wee loue not our life too well, and that wee hate not death too much: and when reason aduiseeth vs, to dye, and not to feare. Vir fortis & strenuus non fugere debet de vita, sed exire, a man of courage and spirit should not flye out of life, but goe out. To dye is not glorious, but to dye couragiously is gloriou.*

Senec. 78. epist.

Epist. 24.

Epi. 78.

Use 5.

Finally, seeing all men must dye, and seeing Christ vill finde them at the day of iudgement, as the day of their Death doth leaue them, it behooues all men to prepare themselves for Death, that it may not hurt them, but rather helpe them. To this end these things are to bee considered, and performed.

Rules of preparation against Death.

I

First, hee that would haue comfort in his death, must beleue in God the Authour of life, in Iesus Christ, who saues vs from the power and euill of Death. *Verily, verily, I say vnto you (saith Christ:)*

John 5. 24.

Hee

John 11. 25.

26.

## Note.

Who is a right  
beleuer, and  
who fantasti-  
call.

## Rule 2.

Ezek. 18. 30. 31.

Hee that heareth my word, and beleueth him that sent me, hath euermlasting life, and shall not come into condemnation, but hath passed from death to life. And to Martha speaking of himselfe hee saith, I am the Resurrection and the life: hee that beleueth in mee, though he were dead, yet shall he liue, and whosoener lineth, and beleueth in me shall neuer die, meaning the death of the damned. Now Christ, who thus speaketh to vs, is omnipotent, and true: *Verbum eius ab intentione non dissentit, quia Veritas est: nec factum a Verbo, quia Veritas est.* Hee is Truth, and therefore he speakes, as he meanes: and he is Might it selfe, therefore he does as he speakes. But he doth profess: and promise that those, that beleue in him, shall not perish by death, but liue for euer: therefore we may be bold vpon his word, and should stir vp our selues to beleue. And let no man deceiue himselfe: For hee onely doth aright beleue in Christ, who beleues him in his word and Sacraments, and in his Ministers speaking according to his word. In vaine it is for men to say or thinke they beleue in Christ, who beleue not his Lawe, who regard not his Sacraments, who beleue not his Seruants, declaring to them their Maisters minde. This faith is not faith, but fancie.

Secondly, hee that would dye the Death of the Godly, must repent of the sinnes of the wicked. For without Repentance it is vnpossible to escape the damnation of vnrepentant Sinners. *Retorne (saith God) and iniquitie shall not be your destruction. Cast away all your transgressions: For why will yee die? Qui per poenitentiam peccata diluit, angelica felicitate*

*is confors in aeternum erit.* He, which by repentance purgeth away his sinne, shall be partaker (and saith Saint *Anstien*) of Angelicall happinesse for euer. Now a true penitent person must bee thus disposed. First, hee must plainely and from his heart confesse his sinnes to God. Secondly, he must earnestly beg pardon of his sinne, desiring God for Christ to bee reconciled to him. Thirdly, hee must resolute fully to leaue his sinnes, and to practise all holy, and honest duties. *If the wicked will returne from all his sinnes, and doe that, which is lawfull and right, he shall surely liue, and shall not dye.* It is not inough to set himselfe against one fault, but against all, all, all, without exception of any. For one wing belimed may cause the whole bird to be taken, and one dis-ease may bee the death of all the bodie: so one vnrepentant of knowne enormitie, euen one (though there were no more,) may, yea and will bee the ruine of the soule, the destruction of the sinner. Fourthly, where an iniury is done vnto our neighbours, there ought wee to seek reconcilement, and to giue them satisfaction. For hee, that hauing offended man, seekes not to be reconciled to him, doubtles shall neuer truly be at peace with God. Briefely, hee that would shew himselfe a true penitent, must be truly grieued, because his repentance is so poore, his deuotion so cold, and his life so bad.

Thirdly, hee that would dye comfortably in Christ, should liue obediently to Christ. For *hee that obeyeth not the sonne shall not see life, but the wrath of God abideth on him.* Now he, that will proue his obedience vnto Christ the Lord, must shew it vnto

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Five duties of a true penitent.

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2

3

*Ezek. 18, 22.*

Note.

A Simile.

4

5

Rule 3.

*Iohn 3, 16.*

Heb. 13. 17.

the Bishops and Ministers of the Church, his Seruants speaking vnto them in his Name according to his Lawe. *Obey them* (saith the Holy Ghost) *which haue the oversight of you, and submit your selues.* Certainly they, that dishonour, disobey, and disdain them, dishonour, disobey, and disdain Christ their Maister.

Rule 4.

Fourthly, it behooues vs to weine our affections from the world: for the pleasures and vanities of the world are very bandes and boltes vnto our soules, if wee wed our selues vnto them, and they will make vs altogether vnwilling to depart.

Rule 5.

Pro. 16. 6.

1. Tim. 17. 18. 19

Note.

Mat. 25.

A Simile.

Iam. 2. 23.

Rule 6.

Fifthly, doe good vnto the poore and afflicted members of Christ *Iesus*; pray for them, visite them, and aduise them, helpe them, feede them, cloth them, harbour them. *By mercy and truth iniquitie shall be forgiven,* saith Salomon. *Charge them that are rich,* saith Paul, *that they bee rich in good workes, and be ready to distribute and communicate, laying up in store for them a good foundation against the time to come, that they may obtaine eternall life.* That which is giuen to pore christians, because they be christians, is giuen vnto Christ himseife, who will recompence our temporall gifts with eternal glory. Pore christians are as a *rich field*: if the rich will sow the seede of their charitable almesdeedes on them, they shal by the heauens blessing receiue a plentiful crop of eternall happines. On the contrarie, he shuts against himselfe the doores of Gods mercy, who will shew no mercy to his afflicted brother.

Sixtly, he that would haue comfort in his death, ought to liue, or at least to die in the loue and reue-

rent



rent affection to the Church of Christ: neither meane I onely the Catholique Church, part whereof is triumphing in heauen, and a part warring on earth: but that true visible Church, in which hee is borne and baptised, and to the obedience whereof he is most properly called. For I doe very much doubt of the saluation of all such as dye vnreconciled to the church, out of loue with that church, vnto the loue and obedience wherof God doth call them. Let our *Papists* therefore, *Brownists* and such like spirits take heede vnto themselues, how they liue and dye, out of loue and loyalty to this church of *England*, whereof they should be *loving* and *obedient* members: but vnto which indeede they stand ill-affected, disobedient, and vndutifull. They malice her, they write and speake against her, they speake euill of her, and of her chiefest members. I meane not to dispute of her lawfulness and truth: this is all I say: if shee be found to be a true Church of Christ, as it will appeare one day, I doe much feare that these her enemies, her slanderers, her disobedient and vnruely children, will not bee able to stand vnconfounded before her *Head*, & *Husband*, Christ *Iesus*, who then will recompence to euery one according to his workes, euen euerlasting life to them, *which through patience in well-doing seeke glorie, and honour, and immortalitie: but vnto them, that are Contentions, and disobey the truth, indignation and wrath.* It behooues vs therefore for our better assurance of comfort and saluation, to know the true Church, and to cleaue vnto it beeing knowne.

English Papists & Brownists are liable to damnation, for their obstinate Schisme.

*Note.*

*Ren. 22. 12.*

*Rom. 2. 7. 8.*

Rule 7.

Hag 38.1.

2 Sam. 17.23.

Ahs 7.59.

The death of  
the godly com-  
mended.

1. Cor. 15.56.

Note.

Seuenthly, let a man *set his house in order*, and dispose of his estate. It was the last wise work, which *Achitophel* performed.

And finally, when death seemeth to approach (if it giue him any warning; as vsually it doth) let him commend his soule with *Steuens* into the hands of Christ, *Lord Iesus receiue my Spirit*, crauing for mercie, and not forgetting that the ioyes of Heauen, after which he gaspeth, are farre more compleat, and are able to giue a thousand times more true contentment to the soule of man, then all the transitorie pleasures, profits, and preferments of this world can doe. He that is thus composed for death, shall not dye, but liue for euer: his death shall bee as a pleasant sleepe: his graue as a bed: and his soule shall rest in peace with Christ, till the time appointed for the Resurrection of our bodies bee fulfilled.

Oh that men would thinke of these things, practise these things! Wouldst thou haue comfort in thy death? then seeke and sue for comfort in thy life. Wouldst thou bee armed against the feare of death? then dye betimes to sinne: Death is a *Serpent*, her sting is *Sinne*: pull out the sting by true repentance, and thou needst not feare the Serpent: Death can not hurt thee, if thou hurt not thy selfe by Sinne. Death is not (*Interitus*) Death to the penitent, (*Introitus*) but an entrance into heauen: and the way is made, and the doore is opened by true repentance, and by Faith in Christ, who is the *Sunne* of our glorie, and the *Saluation* of our soule, by whose death (*letum delectabile, mortua mors est*) death

death is defaced, and dead it selfe. But wouldst thou giue hope of the truth of thy turning? then turne, whilest thou maist runne on, repent when thou mightest yet sinne: deferre not thy turning till thy death, least it be thought that the world doth forsake thee, and not thou the world, and that sinne rather leaues thee, then thou dost leaue sinne, and that the cause of this turning is, not the loue of GOD and godlinesse, but the feare of death, and the apprehension of damnation only. Take heede therefore, and deale plainly with thy selfe. I know many men thinke well of themselues, and would count themselues much iniured, if they should bee censured as euill members, which yet how they will auoide, I cannot see. This is my reason, they are notorious and ordinarie prophaners of the Lords day; euen those houres, that are designated to the publique worship of GOD, euen those very houres, are mispent vsually in eating and drinking, in buying and selling and gaming. This is a mortall sinne (flat against the Law of God and his Church) and is commonly practised of manie: how is it possible for these Sinners to haue any true comfort? How can they be saued? Vndoubtedly so continuing they are in the state of death, and not in the state of grace. For hee that *obeyes sinne is the Seruant of sinne*, is not borne of God, doth not serue God. And there is no way to scape but by true repentance, which consists in *Auersion* from sinne, and in *Conuersion* vnto God; these are the two celestiall Poles or Hinges, whereon repentance turneth. I name this one sinne: but there are others, as drunkenesse,

Note.

A false imagination of sundrie persons

Ex. 20. 3. 10.

Rom. 6. 16.  
1. Joh. 3. 8. 9.

Ezek. 18. 21.  
Is. 1. 16. 17.

kenneſſe, whoredome and ſuch like, which beare ſway with many, and if they looke not to it, will ſway and weigh them downe into the pit of Hell. It behoues vs all therefore to looke vnto our ſelues. Death and the Iudgement are the things moſt certaine: but *when*, or *how*, or *where* our death ſhall happen, that we know not. If wee ſhould bee taken away in our finnes, all the world could not ſaue vs: but if we repent vnfeignedly, then happie are wee: death cannot come amiſſe: wee may embrace it, kiſſe it, welcome it: wee looſe the earth, but wee find Heauen, wee goe forth of the wilderneſſe into *Canaan*, out of the Region of death into the Land of the liuing, the euer-liuing, wee goe from Sinners to Saints, from Men to Angels, to God, with him to liue in immortal glorie, and in glorious immortalitie, in that Kingdome, wherein all ſhall be Kings, and of which there ſhall neuer be an end; vnto the which, God for his mercie bring vs through *Ieſus* Chriſt, vnto whom with their Holy Spirit be all honour, praife, and glory this day and euermore, Amen.

Hauiſg finiſht our diſcourſe of *Corporall* (or temporarie) death, it remaineth that we ſay ſomething of *Spiritual*, and *Eternall* death.

*Spiritual* death is either of the wicked, or of the godly.

The *Spiritual* death of the wicked is a certaine *Spiritual* ſeparation of them from *Spiritual* and Chriſtian grace and goodneſſe, when as they lie dead (without all godly feeling) in finnes and trespafſes, their hearts being alienated from God, and true godlineſſe.

This

Death cannot  
come amiſſe to  
godly ſoules  
who by the  
grace of Chriſt  
21.

Of *Spiritual*  
death.

Eph. 2. 1.  
Col. 2. 13.

This is a most miserable kind of death: for they that are thus dead, are the Seruants of sinne, the Vassals of Satan, the Children of wrath, out of the state of grace, and in the Region and shadow of death, liable to damnation, which to escape they can haue no hope, whiles they continue in that estate.

The spirituall death of the Godly is three-fold.

The first is, whereby they are dead to sinne. This death stands in the disallowing and condemning sinne in the iudgement, in the nilling and refusing it in the will; in the hatred of it and grieuing for it in the affections, and finally in the declining and forsaking it in the life and conuersation.

This death is the separation of the soule from the approbation, loue and embracing of wickednesse. It is of God through Christ, and with much comfort and contentment. For hee, that dies to sinne, shall neuer die for sinne: he that dies to sinne, doth liue to God: and whosoever liues vnto God in this world, shall liue forever with GOD in the world to come. To die to sinne is to liue a Saint: and precious in the sight of the Lord is both the life and the death of his Saints. They be like the *Mou-  
taine* that was not to bee toucht: *They that touch  
you* (sayth the Lord) *touch the apple of mine eye*: and wee know that the apple of the eye is very tender.

The second Spirituall death of the Godly is whereby they are dead to the Law: and this is because the Law doth not condemne them, that are in

The spirituall death of the godly, is three-fold.

I

What death to sinne is.

The preeminence of a Saint.

Ex. 19. 12.

Zak. 2. 8.

2

Rom. 7. 4.

Gal. 2. 16. 19.

Note.

in Christ *Iesus*, who by iustifying vs through his righteousness doth deliuer vs from the curse of the Law, and rids the conscience of those terrors, which the Law might cause by sinne unpardoned.

3

The third death Spirituall of the Godly is, whereby the world is crucified or dead to them, and they dead vnto the world.

Gal. 6. 14.

When the  
World is dead  
to a man.

The World is dead to them, when as they dote not on the world, but contemne all worldly things, and account them as nothing in comparison of Christ *Iesus*, and his benefits. This death is very needfull: for he, that liues to the World, liues not vnto GOD: and hee liues to the World, to whom the World is not dead, but who doteth on the World, shall perish with the World: hee that liues not to God in this life, shall not liue with God in the life to come. }

How a man is  
said to be dead  
to the World.

Iob. 15. 19. &  
16. 3.

1. Pet. 2. 11.

Godly men are said to bee dead to the World, when the World countenmes them, hates them, persecutes them, and wisheth (as it were) to be rid of them. This kind of death is the ordinarie portion of the Godly. For they being not of the World, but of God, whom the World knowes not, and being but as *Forrainers* and *Strangers*, it is no maruell if the World frowne on them, and shew her selfe an vnkinde *Step-mother* towards them, it is no wonder though wicked Worldlings beat them, bite them, barke at them, and flie at their throats: for thus *Dogges* vse to deale with *Strangers*, which they know not.

And thus much wee haue scene what death is in  
respect

respect of the World, to wit, the Separation and abalienation of our hearts from the World, or of the World from vs: and so much also for Spirituall death.

The third kind of death is called *Eternall* death, or the second death, which is the Separation of the soule from God, or the euerlasting punishment of the whole man, consisting of soule and bodie, from the comfortable presence of GOD, in hell fire.

The *Provider* and *Inflicter* of this death is God, who is a most iust Iudge, *Whose very soule doth hate the wicked, and him that loues iniquitie.* Tophet (which indeed is Hell) is prepared of old. *Hee hath made it deepe and large; the burning thereof is fire and much wood: the breath of the Lord like a Riuer of brimstone doth kindle it.* By which we see that Hel-fire is prepared, and kindled by the Lord.

Now God doth not ordaine and inflict death for it selfe, as if he did delight in death and destroying: but it is for the clearing of his iustice: for if wicked men should neuer be punished, they would imagine either GOD is not, or that he is not iust. But all the world shall know that God both is, and that he is iust, and therefore hee will punish wicked sinners, and by that meane declare his iust iudgement against vicious wretches.

The *deserving* cause of death is sinne, as ignorance of God, disobedience of the truth, especially of the Gospell of Christ *Iesus*, and obedience of vn-righteousnesse, as the Apostle sheweth, as also want of charitie, and charitable behauiour towards the

Q

poore

*Reu. 22. 8.*  
What eternall death is.

*2. Thes. 1. 9.*

God the inflicter of eternall death.  
*Psal. 11. 5.*  
*Is. 30. 33.*

*Note.*

*Rom. 2. 5. 8.*

Death the fruit of sinne.  
*Rom. 6. 23.*  
*2. Thes. 1. 8.*  
*Rom. 2. 8.*

Matth. 25. 41.  
42.

Who are sub-  
iect to eternall  
death.

Who shall die  
this death.

Matth. 25. 41.

Matth. 7. 23.

2. Thef. 1. 8.

poore and needie members of Christ *Iesus*, as hee himselfe doth teach vs. Neyther are these sins on-ly meritorious of death, but euen *euery sinne*, though the *smallest* want of that, which the law requireth, is in it selfe odious, and deadly. For the wages of *euery sinne* is death.

The persons *subject* to this death are all the Sons of *Adam*, in as much as all are Sinners: yet all of them shall not die this death, namely they that are redeemed by the blood of Christ, who by his death hath deliuered them from this death, by them through sinne deserued.

Those then shall die this death, that were reprobated of God, and who by their wickednesse and hardnesse of heart, which could not repent, haue treasured vp vnto themselues wrath against the day of wrath. *Depart from me, ye cursed, saith Christ into everlasting fire.* The cursed then are they, that must die this accursed death. *I neuer knew you* saith Christ, *Depart from me, ye workers of iniquitie.* They that shall die this death are such as Christ knew not, owned not, neuer acknowledged for his: and such as whiles they liued, were very hypocrites, nourishing some sinne or other in their bosomes, though they did many glorious and good works, as preach, baptise, eiect diuels, cure diseases, and were perhaps of great account with men. The Apostle saith that the Lord *Iesus* will render vengeance at his appearing vnto them that *know not God, and obey not the Gospell.* So that all, which are ignorant of God, and which disobey the Gospell of his Sonne, shall die this death.

This



This then I say, All impenitent sinners shall be damned, all that belecue not in *Iesus* Christ, as *Mahometans*, incredulous *Iewes*, and all other *Infidels*, and all that professe Christ in name, but denie him in example: All these living and dying without sound repentance shall die this death. And I proue it thus. *Except ye beleene*, saith Christ, *that I am he*, *you shall die in your finnes*: but the *Iewes* belecue not that *Iesus* the sonne of *Mary* was the *Messias* foretold: therefore they shall die in their finnes. *Hee that obeyes not the Sonne*, shall not see life, but the wrath of God abideth on him: but neyther *Iewes* nor *Mahometans* obey Christ *Iesus*: Therefore neyther of them shall liue, but die. *Peter* being full of the holy Ghost said, that Christ is the Stone, euen the fundamentall stone of mans saluation: *Neyther is there* (quoth he) *saluation in any other*: for among men there is giuen none other Name vnder heauen, whereby we must be saved. All therefore, that either denie him, or belecue not in him, and do not know him, whether *Iew*, *Turke*, *Persian*, *Moore*, *Indian*, *American*, or who else soeuer, all such shall bee damned, cannot bee saved. For by his knowledge shall my righteous seruant (Christ *Iesus*) iustifie many. And we, which are *Iews* by nature, and not sinners of the Gentiles, know that a man is not iustified by the works of the law, but by the faith of *Iesus* Christ. God (saith Saint *Iohn*) hath giuen vnto vs eternall life, and this life is in that his Sonne. *Hee that hath that Sonne*, hath that life: and *hee that hath not that Sonne of God*, hath not that life. But *Mahometans*, *Iewes*, and *Infidels* haue not that Son, there-

*Ioh*. 8. 24.  
Note.

*Iob*. 3. 36.

*Act*. 4. 8. 11.

*1 Pet*. 2. 4. 6  
*Act*. 4. 12

*Isa*. 53. 11  
*Gal*. 2. 15. 16

*2 Ioh*. 5. 11. 12

In hope.  
In actuall pos-  
session.

Note.

1. Cor. 6. 9. 10.

Rev. 21. 8.

Iude. 4. 13.

Note.

fore they haue not eternall life (*in spe*) and shall not haue it (*In Re,*) but so continuing shall vndoubtedly die the damned death of the wicked, for ought that man can tell.

I say further, that those, which professe Christ in word and in shew, but denie him by their deeds, addicting themselues to wicked lusts, as whoredome, pride, drunkenness, auarice, idleness, epicurisme, those (I say) shall vndoubtedly perish without mature and true repentance. *Know ye not* (saith Saint Paul *that the vnrighteous shall not inherite the Kingdome of God? Be not deceined, neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggers, nor theiues, nor conetous, nor drunkards, nor raylers, nor extortioners, shall inherite the kingdome of God.* But among Christians there are offenders in all kinds of the finnes aforesaid, therefore (if they shall die in them) they cannot possibly scape damnation. Our Lord saith, that *The fearefull and unbeleening, the abhominable and murderers, whoremongers, sorcerers, idolaters, and all lyars* (wherewith the Christian world aboundeth) *shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.* And finally S. Iude speaking of sundrie wicked Epicures cept into the Church, saith that for them is reserved the blacknesse of darknesse for euer.

Thirdly, I say that all they which professing Christ doe notwithstanding adde vnto the faith of Christ, and coyne articles, which they doe propose as necessarily to be beleued to saluation, all such I say by this their presumption do cut themselues off from Christ,

Christ, and shall vndoubtedly perish except they shall repent. In like manner they that doe take from the faith any essentiall point, and needfull absolutely to saluation, they also are subiect to damnation, which without repentance they cannot scape. *Ye shall put nothing vnto the word, which I command you, neither shall ye take ought therefrom:* It was twise at least giuen in charge by Moses. When Moses was now dead, and the gouernment cast vpon Ioshuah, God gaue him the same lesson in effect: *Thou shalt not turne away from it to the right hand, nor to the left.* In like manner Agur saith. *Put nothing vnto his words, least he reprove thee, and thou be found a liar.* I protest (saith Christ) to euery man that beareth the words of the prophecie of this booke, If any man how precise, how pure, how holy, how austere, how sanctified soeuer he seeme, or how learned soeuer he be, and wittie in the iudgement of men, shall adde vnto these things, God shall adde vnto him the plagues, that are written in this booke, and if any man shall diminish of the words of the booke (hee meaneth the true sense and substance of the words) of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke. If any subiect, or subiects shall presume to repeale the lawes of the kingdome, or to make new lawes, and to vrge men to receiue and obey them, the king in the meantime vnacquainted with their proceeding, or disliking it, they shew themselues busie bodies, rebellious, turbulent: and taking vpon them as kings they incurre the displeasure of the king, and deserue no

*Deut. 4. 2. &  
12. 32*

*Iosh. 1. 7.*

*Pro 30. 6.*

*Reu. 22. 18. 19.*

How dangerous it is to tract or adde vnto the word of Christ.

A Similitude.

Note.

better then death it selfe : euen so are they the *Children of death*, who teach their Traditions in the Church, which is the kingdome of Christ, for the doctrines of God, and deuise *new articles* of faith not heard of in the ancient Church, and presse them vpon vs as *necessarily to be beleued*, and they likewise, who destroy the faith, or maime it by their subtractions, and denials of Articles necessarily to be beleued.

As Anti-trinitarians, Arians

As Papists.

Let them looke to it therefore, that deny the *Trinitie*, or the *Diuinitie* of Christ, and which deny saluation by Christ *alone*, and they, that teach worshipping of images, adoration of reliques, prayer for the dead, transubstantiation, and all they, that beleue it is of necessitie to saluation, for every Christian to be subiect to the Bishop of Rome, affirming all to be Heretiques, that refuse him to bee their chiefe Pastor on earth.

No saluation for sinners during their impenitencie.

Isay 30.33.

Iude 15.

Finally, all wicked and impenitent Sinners without exception of any, shall dye this death. Wit, wealth, birth, beauty, strength, friends, attendants, these things cannot exempt them. *Tophet* is prepared for *Kings*, if wicked: and Christ (as *Iude* speaketh out of an ancient Prophecie) will rebuke *All the vngodly*. *Saul* shall not bee deliuered by his crowne, nor *Nabal* by his Coffers; *Achitophel* shall not bee helpt by his counsell, nor *Absalon* by his beautie, nor *Haman* by his honour, nor *Cainphas* by his priesthood, nor any man by his greatnes, by his high Offices, and spacious Kingdomes. These things cannot saue the body from Death, much lesse able are they to saue the soule from Hell. *Nec prece,*

nec

*nec pretio* : the Iudge will not bee perswaded by prayer, nor blinded by bribing, nor perverted by any meane, but vwill reward euery man according as his worke shall be, without respect of persons.

The nature of this death is not easily to bee described to the full: for neither hath the eye seene, nor the eare heard, neither hath it entered into mans heart to conceiue the panges and torments, that are prepared for the wicked. Only they, that feele them, are able (if able) to expresse them.

Neuerthelessse seeing the Scriptures are not wholly silent, wee may be bold to speake by their direction.

First therefore the damned are *deprived* of the fauour of GOD, and the comfort of his presence.

Secondly, they doe *indure* horrible and very painefull punishments, both in Soule and bodie.

Thirdly, their paines are *endlesse*, their tortures abide *without ease for euer*.

All these three Saint Paul affirmeth in one Verse together, when he saith, they shall be *Punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power*. Here is (*Pana Damni*) the punishment of losse and lack at the least exprest, and the *eternitie* of it, if not also (*Pana Sensus*) the punishment of feeling panges, and torments: but our Saviour sheweth that the wicked shall suffer *Euerlasting Paine*: and Esay saith that *their worme shall neuer dye*, nor their fire bee quenched. There shall

REN. 2. 13.

ROM. 2. 6.

Eternall cannot be fully described.

Three things about this death to be noted.

1. *Pana damni*.

*Pana Sensus*.

*Aeternitas Pene*

2. Thes. 1. 9.

Matb. 25. 46.

Esay 66. 24.

In fire two things.

Note.

Hell-fire is not like our fires.

Lib. 4. de ortho. c. 28.

Lib. de cogn. ver. e. vite c. 40.

Luke 16.

shall bee weeping and gnashing of teeth. *Plani fletus ex dolore, stridor dentium ex furore*, They shall weepe (saith Bernard) for sorrow, and grinde their teeth through rage. Hell-fire is full of paine, and altogether void of comfort. In fire there are two things, heate and light: Hell-fire is hot, but darke: if it giue light, it is not the light of comfort, but of miserie, to let the damned see those things, which might affright and grieue them. But this fire is not (as I suppose) such fire as ours is, neither is their worme such a worme as creepes vpon the earth, or as is bred in our body: but it pleaseth the Holy Ghost by these words to point out, and as by similitudes to shew vnto vs the griefes and gripes of the damned, which shall be with much paine and horror, as the burning of a fire, or the gnawing of wormes. *The Diuell and the wicked* (saith Damascene) *shall bee deliuered vp into everlasting fire, Non materiale, qualis est apud nos, not vnto a materiall fire, as is with vs, but into such as is knowne to God.* And Saint Ansen doth thus somewhere dispute about this point: If the fire of Hell bee corporall, it must bee fed by corporall fuell, which beeing once wasted it also must goe out, But it's certen that hell-fire shall neuer fayle, therefore it is spirituall: but if it bee a corporall fire, but by creation euerlasting, then must the soules of men seele a corporall fire

The *Gluttons* Soule in the parable was tormented greuously, burnt extremely: but vvith vvhat fire? with hell-fire indeed; but it is improbable that elementary or bodily fire could affect a spirit out of the body.

But

But let vs not dispute vvhhat kinde of fire it is, but rather studie to keepe our selues from feeling it.

*Note.*

This fire, saith *Christ*, is euclasting, *semper urens, nunquam exurens*: torquet, non extorquet: punit, sed non finit: it alwaies burnes, but neuer burnes them vp: it paines them but kils them not: it afflicts, but endes not. It is called *Ignis inextinguibilis* fire vnquenchable: for it neither is put out it selfe, neither doth it extinguisht those, whom it doth torment.

*Math. 25. 41.*

*Hell-fire* (saith *S. Gregorie*) seeing it is (*incorporens*) not bodily, it is neither kindled by the help of man, nor fed with wood, but beeing once made it continueth unquenchable, and stands not in needs to be kindled, neither wants it heate.

*In 20. cap. Iob.*

Neither must it seeme hard that the paines of the wicked must indure euer, For though indeede their liues had an end, some sooner, some later, yet if we consider the infinitie of his person, whom they sinned against, and againe that their sinnes left an immortall and indeleble staine in their soules, and finally the eternall auersion of their willes, that if they had liued euer, they would haue sinned euer: if we consider these things (I say) it will appeare there is no cruelty or iniustice in the Lord to punish them with eternall perdition, so as that their death shall be without death, their wants without want, their destruction without destruction.

*Note.*

Why the death of the damned is for euer.

And that, which doth aggrauate their misery is that their companions are no better then the Diuels, and the place of their abode no sweeter no better then *Hell* it selfe, which of all places in the

The companions of the damned.  
The Place.

world is the worst, the habitation of Diuels, voide of order, full of horror, *vbi nulla spes boni, nulla desperatio mali*, where there is no hope at all of any good, and no despaire of euill.

Difference of  
torments.

Lib. 4. contr. Do-  
nat. c. 19. de Bap.

Luke 12. 47.

Math. 23. 14, 15

Math. 10. 15.

Where Hell is.

1. say 30. 33.

Luke 16. 26.

Reu. 9. 11. & 10.

3. & 17. 8.

Num. 16. 30. 33

Iude 6.

2. Pet. 2. 4.

Note.

Whom Hell  
shall not re-  
ceiue.

But yet in Hell there shall be differences and degrees of paines, euen as in heauen there will be degrees of glory: For *pro disparibus ponderibus peccatorum, erunt etiam disparia tormenta paenarum*) as Saint *Augustine* speaketh according to the different degrees of sinnes there shall bee different degrees of torments. The seruant, that knowes his Maisters will, and doth it not, shall be worse beaten then he, that knowes it not, and doth it not. Christ tells the *Scribes* and *Pharisees* that, because vnder the cloke of Religion they preyed on Widdowes, therefore they should *Receiue the Greater damnation*: and sayes that they make their seduced pro-  
*felytes Two fold more the children of Hell, then them-  
selves.* And speaking of them, that contemne the Gospell offered them, he saith, *It shall bee easier for them of the land of Sodome and Gomorrha, in the day of iudgement, then for that Citie.*

As for the situation of Hell; to say precisely where hell is, it is not easie: below it's doubtlesse, as may appeare by sundry places of the Scripture, and farre from heauen: but that there is an Hell, to wit, a place appointed for the tormenting of wicked Angels, and vngodly men, it is cleere ynough: our chiefest care should bee *so to demean our selues that we may neuer come there.*

And assuredly whosoever is in the state of grace shall neuer come into that horrid place prepared  
onely



onely for gracelesse and wicked people.

He is in the state of grace, which depends wholly on the grace of God, which turnes not his grace into wantonnes, which delights not in vngracious wretches, which maketh much of those meanes of grace, which God hath in his Church: and finally, who out of a gratefull spirit doth bestow himselfe, his soule & seruice vpon God, labouring tooth and nayle with might and maine for the aduancement of his honour, and the welfare of his house, which is the Church, being sorie at the heart that his seruice is so simple, his weakenesses so many, and his obedience so vnperfect as it is. Certainly this man shall not dye, but liue eternally: not

hell, but heauen shall bee his habitati-

on: God doth honour him with

his grace in this world, and

will crowne him with e-

ternall glory in the

world to

come.

Who is in the  
state of grace.

*Triu-Uni Deo Gloria.*

Because these few pages left vntouched should not bee lost, I haue set downe some Positions which are not disagreeing from the matter handled.

## The first Position.

*Death is not the End of man, if wee speake properly.*



HE end is that properly, *to which* a thing is ordained, or *for which* it is. But when God made a man, death was not the end he shot at: dissolution is not the scope of Gods creation, nor of Parents generation.

Againe, the *End* by it selfe and of it owne nature is only *good*: but death of it selfe and in it owne nature is not good, but the priuation of life, which is a certaine good: death came in by sinne, is the fruit of sinne, and is (as the Apostle sheweth) an *Enemy*, which shall bee destroyed as an enemy: and therefore death properly is not good, but euill: therefore properly death is not the end of man. Furthermore, *Finis est, quod maxime volumus*, that is the end, which we doe chiefly desire: but neither God nor man doth chiefly desire death. A good *Christian* desires death, not for it selfe, but to bee with *Christ*, and to be unburdened of his concupiscence.

Many

Τέλος ὅτι τὸ  
ἐνεκα,  
Aristot.

Τὸ ἐνεκα  
ἐελπισον,

1 Cor. 15. 26.

Many men out of dissemper of minde and an ill-informed will doe couet death, and kill themselues: but yet it is not for death it selfe, but for some respect besides: as *Cato Uticensis* killed himselfe with his owne sword, because he would not fall into the handes of *Iulius Caesar*: *Sophronia* to keepe her chastitie from the lust of *Decius* the Emperour, who daily assaulted it, by her husbands consent slew her selfe: *Portia* the wife of *Brutus*, ynable to beare the newes of her husbands death, killed her selfe with eating burning coales: *Labiennus* hearing his bookes were condemned to the fire, killed himselfe, because they should not die before him. *Silnius Italicus* murdered himselfe to rid himselfe of the torments of his greuous and incurable disease. *Pontius Pilate*, being banished to *Vienna*, and feeling the gripes of an accusing conscience, and fearing punishment for his misdeeds, to preuent all, killed himselfe. These and such like are the ends of *Selfe-slayers*, and not death it selfe. And albeit God doe appoint men to die, yet it is not death hee aimes at, but the manifestation of his iustice in punishing sinne, of his power in raising men dead to life, and for such ends, as are best knowne vnto himselfe.

To conclude then, Death is not properly a mans end *non τέλος sed ἔχατον* not the highest scope of Gods creation: nor a mans perfection or beatitude, which is the full and finall fruition of Almighty God: but it is a certaine *Extreme*, or the end of priuation, which end is the corruption and the dissolution of a thing.

*Aristot. lib. 1. de Anima.*

## The second Position.

*It is iust with God to smite Sinners with death, even in the very act of their wickednesse, and with that wherein they doe offend.*

**C**ornelius Gallus and Quintus Elerius, two Roman Knights died (as *Plinie* lib. 7. recordeth) in the very action of filchinesse. *Arichbertus*, eldest sonne to *Lotharius* King of France died, as hee was embracing his whores. *Anacreon* the Poet, a notable Drunkard, was choked with the huske of a grape. A certaine *African* caled *Donitus* cate so much at a Supper that he died there with. *Philostrates* being in the Bathes at *Sinessa*, deuoured so much wine, that hee fell downe the staires, and almost broke his necke with the fall. *Alexander* the sonne of *Basilins* and Brother of *Leo* the Emperour, being a very belly-god, one day hauing crammed himselfe too full, as hee got vp his horse, he burst a veine, whereat flowed such store of bloud that hee died. These and many more such are the iudgements of GOD vpon Sinners and are in him most iust. For first his will is the rule of iustice: but these punishments hee doth will and ordaine (for there is no euill in the Citie, no punishment, which hee sendeth not): therefore these must needs bee iust. Secondly they are deserued: for the wages of sinne is death: and in that God doth not strike euerie Sinner alike, the reason is, because hee is tied to no Law, but is a Law vnto himselfe, and may doe what

*Rom. 6. 23.*  
*Note.*

what he will. But sometimes he is pleased to smite suddenly, to terrifie the wicked, and to keepe his owne in obedience, and to let all men know that there is a God, that iudgeth the world, and hateth wickednesse, and wicked men.

The third Position.

*A wicked man, though wickedly and cruelly murdered, is not therefore discharged of his wickednesse unrepented of; and saved.*

**S**Enacherib was murdered of his sonnes, yet for that his owne Idolatry & other sinnes were not forgiuen. For men are not saued for any good thing either done by thē, or for any euil sustained of them. The Easterne Emperour *Zeno* was such a loathsome Belly-god, that his wife *Ariadne* fell to loath him, and on a day as he lay senselesse (as his manner was) through gurmardizing, she got him into a tombe, and throwing a great stone vpon it, pined him to death. This was a iust punishment of a glutton, in regard of God, though vniust in respect of her, that did it. This then I say, If a man out of the state of grace be murdered, or die by an iniust sentence of the Magistrate, yet he is not therefore deliuered from the sentence of God, but must suffer as he hath deserued; that his vntimely death being also long of his sinne. And though a wicked man or one not within the state of grace may die not deseruing it of man, as *Archelams* King of *Macedonia*, who was murdered of one *Cratenus*, whom he loued deere-ly,

2. King. 19. 37.

Why God punisheth a murderer, which he doth permit.

ly, or as that forenamed father was of *Adrameleke* and *Sarasar* his sonnes, yet is this their death iustly sent from God, whom they knew not, worshipt not, serued not, as they should haue done. Yea their death may be iustly punished in their murtherers (as *Cratenas* was himselfe also after murthered) and yet death deserued at the hands of God. For though God and the murtherer agree in the act, yet not in their grounds and ends: God therefore pursues the murtherer, because he violates his law so souly, he not bidding him, but forbidding him to murther, and putting no malice into his heart to make him murther, giuing him no commission, but onely a certaine permission, which God being Lord of all, and bound to no man, may iustly doe.

#### The fourth Position.

*The number of such as shall suffer eternall death, is greater then of them that shall be saued.*

*Math. 20. 16.*

**M**Any are called, but few in comparison of them are chosen: now none shall be saued but the chosen. There are, & haue beene many, that neuer had a verball calling. An infinitie of people here is at this day in the world, as of *Turkes, Iewes, Indians, Tartars*, and other sauage nations, in number beyond *Christians*: & of all that rabble there can be no hope of life, so long as they lue out of the Church, and by no extraordinarie faueur, know Christ, who himselfe doth teach that the way of life is *strait*, and sound of few, but that the way

to

*Ioh. 3. 18.*

*Heb. 5. 9.*

*Ioh. 27. 9.*

*Math. 7. 13. 14.*

to death is broad, and full of traouellers. And finally, euen among *Christians*, only those shall be saued which embrace the true faith, and are obedient vnto Christ, in those particular true visible Churches, in which they were bred and baptized, and to the obedience of which God doth call and tie them. Now how few these are to heretikes, schismatikes, and other factious firebrands, and euill liuers, as drunkards, fornicators, earthwormes, idle and vnprofitable wretches, the multitude of sinnes and sinners which swarme like the flies of *Egypt* in Citie and countrey doth demonstrate.

The fifth Position.

*Whoſoener doth ſimply and ſincerely will and deſire to be deliuered from eternall death, ſhall not die, but liue eternally.*

**I** Make it plaine thus; he that willes the *end* ſimply and ſincerely, doth ſeek out *means* vnto it, & doth vſe thoſe means: for if he know the means whereby he may obtaine his deſire, & yet neglects to vſe thē, and cares not for them, he ſhewes his deſire is but confuſed, vncertaine, & vnſincere. If therfore a man with an honeſt and true heart do will, wiſh, & deſire to liue, and to eſcape death, he wil ſeek out meanes to accompliſh his deſire, & when he knowes them, he will be carefull to vſe them. It is an old and true ſaying, *Wiſhers and Woulders were neuer good Houſe-holders*: the meaning whereof is to taxe the fooliſhneſſe of ſuch, as wiſh and would, but will take

*Note.*

Note.

Ezek. 18. 21.  
Ioh. 3. 16.

Note.

no paines, will vse no meanes. An idle peeson would be rich, but he will not labour: a trewant would be a scholler, but he will not studie. The truth is that he, that indeed would inioy a thing, wil vse means to compasse it: If then I would not die, but liue, I must not runne on in sinne, I must not distrust God, I must not disobey the Church of Christ, and kindle coales of contention, I must not contemne the word and Sacraments, but I must beleue in Christ, repent of my sinne, begge their pardon, reuerence my Minister, loue my Brethren, and take heede I giue no offence. Now he, that doth carefully vse the meanes of life, and auosdes the waies of death, shall vndoubtedly liue, and not die. But hee, that saith, *I would liue*, I would not die, and yet goes the broade way, and regards not the narrow path, this man surely is wrong: his will is not *simple* and *sincere*, but *confused* and *mishapen*; and except he reforme his course, he shall perish notwithstanding his wishing and woulding. Tell mee, if a man shall say, he would be in health, and yet will vse no meanes of health, no good diet, no labour, nor the like, but delights onely in eating, drinking, glouzing, sleeping, idlenesse; tell me, does this man indeed will health, and a good temper of bodie? He doth not doubtlesse: he may wish health, but he will take no paines for it, which argues verie foolishnesse. Euerie man would be saued, who would die? *Balaam* would not: no man would: yet in the meane time who vseth the means? Who leaueth his sinnes? Who fighteth with his lusts? Who honoureth his Minister as the man of God? Who

thir.



thirsteth after Christ? Who is louing and obedient vnto the Church? Is not sinne committed & countenanced? Is not the Sabbath commonly, and notoriously profaned? Doe not othes, drunkenesse, pride, idlenesse, and hard-heartednesse abound? And are not many to seeke (as it were) in the *Alphabet* of religion. They know not which is the true Church, which are the people of God, which is his house. What miserable times doe we liue in! How vaine is the world! Men would faine liue, they would not die, they say, and yet they care not for the waies of life, whereas if men did truely and effectually will to liue, and to auoid death, they would not runne the broad way, but would shew themselves wise men, that is, *as well seeke out and vse the meanes as affect the end.*

*Note.*

The sixt Position.

*Though a man feele not the fruits and working of the Spirit in him, yet hee must not despaire of life, and thinke hee is ordained to death, and must needs be damned.*

**A** Man may bee called before death, though now he be in sinne ouer head and eares, and altogether void of mercy: Gods arme is neuer too short to saue, his eare is neuer too dull to heare: neither doth any man know what the purpose of God is. *Paul* was as bad as one God; did call him, & so was the Thiefe, that was called on the Crosse.

*May 19.*

Againe, a man may be in the state of grace, and yet sometimes feele no comfort, no working of the

*Note.*

Spirit, even as a man in a swoone or sleepe doth live, though hee knowes not so much, and a child (we see) lives before it knowes it lives.

I say finally, what though thou feelst no grace? what though thou beest nothing so good, as thou shouldst bee? Wilt thou therefore despaire? Is there no way with thee, thinkest thou, but death? Wrong not thy selfe: where is thy faith? wee live by faith, and not by feeling. It is not thy graces in thee, that doth save thee, it is Gods grace in Christ vnto thee, of which grace thou maist bee partaker, though thou feelest no graces in thee. And know this, that it is not so much thy loue of God and thy knowledge of Christ, which is saving to thee, as Gods loue, whereby hee loues thee, as Christs knowledge, whereby he knowes thee, who knowes and loues thee before and better, then thou canst know and loue him. And certainly, if thou doest earnestly seeke and affect his grace, thou hast grace: for it is a grace to desire grace: and it argues that, if thou doest truely seeke Christ for Christ, thou hast alreadie found Christ, or rather that Christ hath found thee. And finally, what if thou findest not all the workes of the Spirit in thee? If thou findest but one, there is reason of quietnesse. If feeling no grace, thou dost feelingly desire and couet grace, one drop of grace, this is a grace, a voice of the Spirit, and there is reason of comfort, and why thou shouldst not be dismaide. One greene leafe vpon a Tree will shew the tree is alive, one sigh doth argue life. This then I say, if out of the want of Christ thou desirest Christ, if feeling the want of the Spirit thou

*Note.*

*1. Job. 4. 10. 19.*

*Note.*

*Note.*

thou dost desire and pant after the Spirit, assure  
thy selfe thou art not voide of grace, Christ doth  
loue thee, the Spirit hath taken possession of thee:  
stand not in thine owne light, bee not ouerwise,  
but bee ruled, and remember that Christ  
cries, *Come*, vnto them, that are heauy  
laded, and isopitiful that *hee* vwill  
*not quench the smoking Flaxe*  
*nor breake the brui-*  
*sed Reede.*  
(\*)

*Mat. 11. 28.*

*Mat. 12. 20.*

*Trin-Vni Deo Gloria.*

FINIS.